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ABSTRACT

This report summarizes a 3-year dialogue among educators, administrators, students, boards, committees, parents, and project researchers launched by the Friends Council on Education to study moral growth in Friends high schools. Steering committees were established in each of the 24 participating Quaker high schools across the country and surveys were conducted. Visits were made to seven schools and case studies of two schools are presented. The core values that were identified by the school communities were respect, acceptance and diversity, self reflection, and responsibility. The report offers five words or phrases the study team selected from the student-view-of-school word checklist that showed how much voice students felt they had at school: (1) democratic, (2) fair, (3) not afraid to complain, (4) stands up for belief, and (5) talkative. The report finds that the chief opportunity for learning to express the individual voice and nurturing elements necessary for moral growth is the weekly meeting for worship. Other practices such as meeting for business, gatherings, judiciary committees, and threshing sessions support the development of student voice. The best climate for moral growth in Friends schools seems to be one in which students are not afraid to speak up, where they are taught the skill of listening to others and are provided the time and encouragement for self-reflection, and where they are included in key processes and practices in which important decisions about their lives are being made. Appendixes list study team members and participating schools, and give information about the survey, development of quantitative research design, and queries for school self-study. Contains 10 references. (BT)

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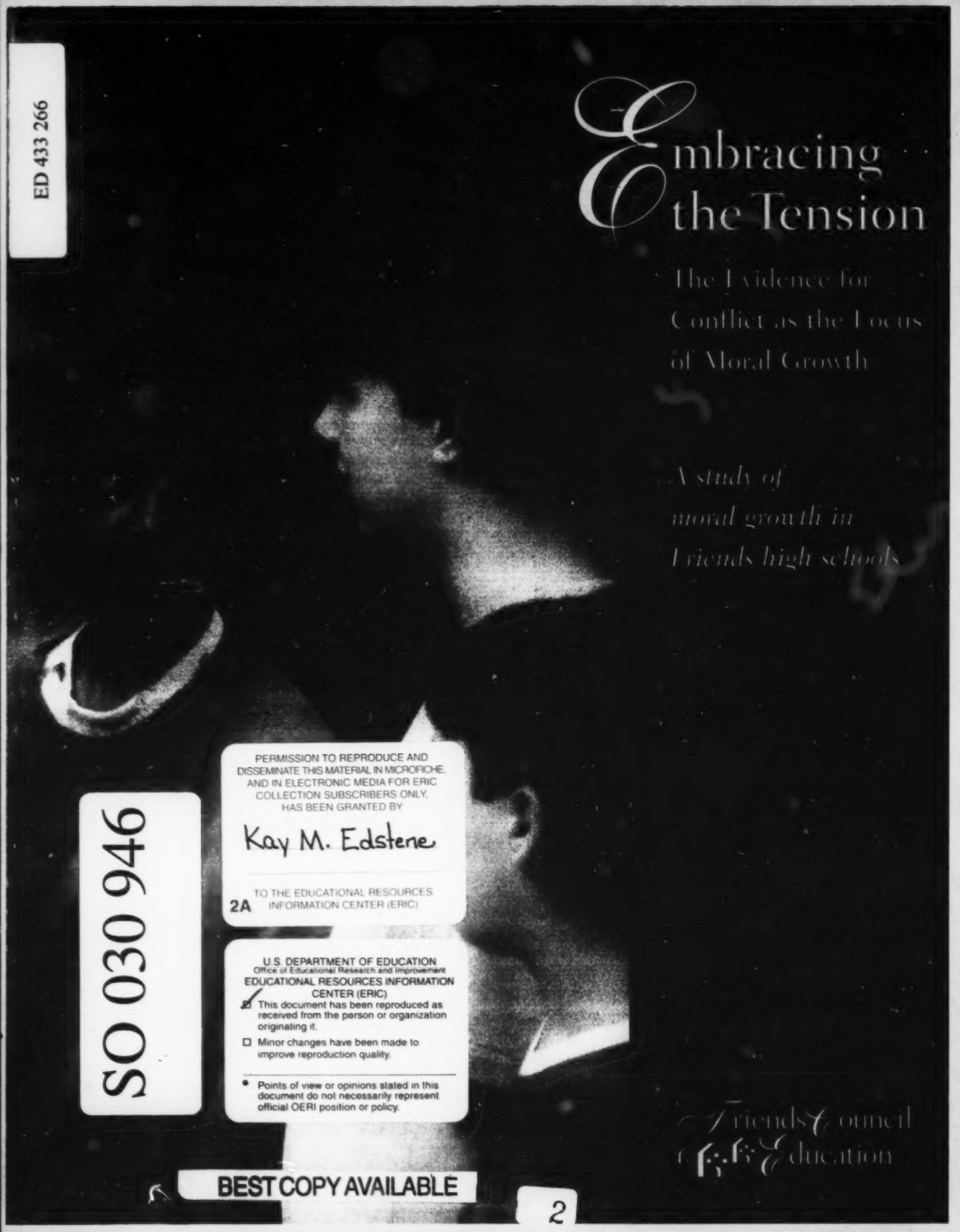
Embracing the Tension

The Evidence for Conflict as the Focus of Moral Growth

A study of moral growth in Friends high schools



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Embracing the Tension

The Evidence for Conflict as the Locus of Moral Growth

A study of moral growth in Friends high schools

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Acknowledgments

This report summarizes a three-year dialogue that took place among educators, administrators, students, boards, committees, parents, and the study team launched by the Friends Council on Education to study moral growth in Friends high schools. The findings of the study represent a rich, integrated blend of input from school steering committees, survey data from students and faculty, anecdotal material from school visits and interviews, feedback from workshops with school administrative teams, and the lived experience, observations, analysis, and interpretations of the study team.

In March 1994, Kay Edstene, the executive director of the Friends Council on Education, and David Mallery, currently educational consultant for the National Association of Independent Schools, assembled a group of educators from an array of Friends schools to study how their institutions contribute to the moral and ethical development of high school age students. (The members of the project study team are listed in Appendix A.) The Edward E. Ford Foundation and the Tyson Family Fund provided grants for this study.

The project study team committed to a Quaker process that would include the voices of the school communities in creating the study's design. Launched with the support of school heads, the study established steering committees in each of the 24 participating Quaker high schools across the country. The schools spanned a spectrum of diversity in size, location, and style, ranging from large, urban day schools, such as Sidwell Friends School in Washington, D.C. to small, rural boarding schools, such as The Meeting School in Rindge, New Hampshire. (Participating schools are also listed in Appendix A.) School steering committee members included faculty, administrators, students, and in some school communities, board members and parents. The project study team acknowledges the valuable work of the people who contributed their thoughts and energy to this project by serving as steering committee members.

As the study evolved, so did the study team. New members provided welcome energy and perspective. Recognition and gratitude go to the final members who completed the study during the third and fourth years and contributed their perspectives to the writing of this report: Kay Edstene, Tom Farquhar, Harry Hammond, Laura Jackson, Juan Jewell, Irene McHenry serving as facilitator, Michi Tashjian, and Norma Vogel.

The study team gratefully acknowledges the eldering and inspiration provided from the consultants to the various phases of the study: Douglas Heath, Kim Hays, and Nel Noddings. The team extends gratitude to Mindy Brown and Alison Anderson, the editors who shaped the collective analysis and writings into this final report. Thanks also goes to Kate Holz who provided additional editing assistance.

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Introduction: The Story of the Three Year Study

Growing up in this school is going to change you. – *10th grade student*

There is a critical need today to better understand and encourage the moral growth of adolescents. With the diminishing influence of many of the institutions that once imparted moral values — the family, the church, the community — the call has gone out to schools to provide, not only basic education, but also to assume responsibility for the moral growth of adolescents.

In the words of the late Ernest Boyer, president of the Carnegie Foundation, "The tradition of Quaker education is precisely what the public schools are groping for in order to establish both quality and purpose" (Boyer, 1991). For more than 300 years, Friends schools have been recognized, not only for academic and intellectual excellence, but also for moral excellence. Friends have always assumed that the core purpose of their schools is moral education, but they have done little to study or quantify how that is accomplished. This study gathers quantitative data, qualitative data, and action-oriented research data from 24 Friends high schools nationwide to trace the contours of moral growth. Interpreted by the study team's practitioner-researchers, the data contribute essential findings to the contemporary dialogue among educators, policy-makers, and parents.

Friends believe that each person has the capacity for goodness and a responsibility to attain that goodness. This belief becomes manifest when the school community searches for, recognizes, and develops goodness. The commitment to fostering goodness is the organizing principle of Friends schools. In the words of one school administrator,

Everybody does try to take care of each other better. Even in our disagreements, even at our worst moments, there is this underlying sense that we are here together and we do have a common belief in the goodness of humanity. There is a hopefulness that is essential to a successful educational institution.

In the schools, moral living is more process than it is following a set of preordained rules. In a typical Friends school, the community gathers weekly in meeting for worship and periodically in meetings for business (similar to town meetings) where each individual's thoughts, perspectives, and experiences are welcomed in response to situations and issues which the community is addressing. Friends schools thereby work to create "deliberate moral communities" (Hays, 1995, p. ix). In this report, data and insight are combined to articulate the structures and processes that make Friends schools deliberate moral communities. Friends schools have something unique to offer educational institutions and corporate learning communities. The study team's findings illustrate the unique features that contribute to creating moral community.

Beginnings of the Study

The members of the study team were witnesses to the basic Quaker belief that truth is a process of continuing revelation. Their lived experience as they worked together to discern the heart of moral education was one of continuing revelation. The first exercise in project design depended on the values of openness, listening, and reflection. Using these values in a brainstorming process, the study team generated a list of the values collectively determined to be important in Friends schools. This was the springboard for the idea to invite schools to participate in the design of the study by creating steering committees who would identify core values, using a similar open, reflective process. Beginning the project this way allowed a collective view to come forward to guide the project. Of the 26 schools originally contacted, 24 agreed to participate in the study. It is not surprising that openness, listening, and reflection are three of the core values identified by the school steering committees in the fall of 1994. The fact that strong consensus about core values was evident in the responses from the 24 schools is one of the most validating aspects of the study. (See Appendix B for a list of core values.)

The study team used the practice of consensus for decision-making with discussion, listening, and reflection as key characteristics of that process. The intention to stay in process with the work, rather than rush ahead to determine outcome, was essential to the study team's methodology. The triangulated research design that emerged over time integrated a quantitative phase, a qualitative phase, and an action-research phase. From the data, the study team created a set of queries for self-study within a school system, aiming toward the goal of improving moral growth of all students within the community (See Appendix D for school self-study queries.)

Phase 1: Quantitative Research

The core value words identified by the school steering committees were adapted from school survey tools developed by Douglas Heath, author of *Schools of Hope*. In the first phase of the study, word checklists and questionnaires were used to gather quantifiable data, describing a school from the varying perspectives of its constituents: students, faculty, board. The study team implemented the survey research phase and met with enthusiasm and some resistance in the schools. This feedback from the schools, which itself became valuable data for the study, had the following flavor:

This [survey] is not the way we look at schools, at teachers, at students. Our school is all about the individual. – 11th grade student

Our [Quaker] commitments are deeply resistant to norms.... We cannot cook down a moral process.... How can we capture the rich and lovely complexity of the world as it is presented to us? – head of school

We are claiming and acknowledging a dimension of life that is not quantifiable. – head of school

Reducing moral growth to a formula or other mathematical representations is like trying to capture the essence of a river with photos, or capture the meaning of smoke rising from a campfire with smoke flume studies...the only productive way to study moral growth is, in my view, anecdotally. – head of school

Phase 2: Qualitative Research

Based on this feedback from the schools, the team designed and implemented a qualitative research phase of the study in order to look at the meaning-making processes of individuals and the school communities in which they lived. Kim Hays, author of *Practicing Virtues,* and Nel Noddings, author of *Schools as Caring Communities,* provided coaching on the creation of this phase. Data collection was done through individual interviews and direct observations in 7 of the 24 school communities, including participant-observation in school gatherings, such as meeting for worship, meeting for business, and committee meetings. The analysis was done collaboratively by the study team and included looking at themes within a school, themes across schools, words within their context, and words as value-laden descriptors of school culture, stories, and images. Using the tools of comparison and contrast in analyzing transcripts and fieldnotes, the study team searched for patterns and themes, and modified and refined these themes as the analysis continued. Though ambiguities remain, the analysis provided an informative guide for understanding the process of moral education in Friends schools. There was reflectivity by the members of the research study team throughout the entire process, and this reflectivity became another layer of valuable data.

Phase 3: Action-oriented Research

For the final phase of the data gathering process, the study team used an action-oriented research model, incorporating another feedback loop from the schools by hosting workshops for heads of schools and their administrative teams. Workshop participants from 15 schools reviewed the survey data and the evolving themes from the school visits and interviews, and then provided feedback, insights, surprises, and learnings.

Phase 4: Writing the Report

Pulling together all three phases and writing the report was the most challenging phase of the project. The study team met for writing retreats at Pendle Hill, a Quaker retreat center outside of Philadelphia, Pennsylvania, working together to create a cohesive document. Once the framework for the report was constructed, individual team members drafted different chapters. Team members chose to write the chapter about which they had the most energy and interest. Drafts were brought to team meetings, where they were read and discussed. In the final report, different chapters were written by individual team members, using input from the entire team. Through this process, the team developed a deep trust in each other.

What will be the best use of all that has been gathered, learned, and winnowed? How can this project be transformed to continue to give life to the reflection on moral education in our schools? Aspects of the truth about school climates that foster moral growth come from many places in this report: the surprises and learnings from the school administrative team workshops; the observations on meeting for worship; the lived experience of the study team; the universality of the "wish list" items; the high degree of agreement among schools on the core values; the queries to use for future school self-studies; the themes that emerged from the interviews and school visits; and the practices described in schools where climate for moral growth was high. The study team hopes that you will find this report useful in your own work and that it will help to continue the discussion and reflection on moral growth and Friends school communities. Readers may direct their responses to the Friends Council on Education.

What Is Moral Growth? An Attempt at Definition

Is morality a code of conduct? A list of virtues? A way of being in relationship? A set of values and convictions that transcend self-interest? In the early months of this study, team members did not feel ready to commit to any single concept of moral growth that could stand at the center of their exploration.

When the school steering committees responded to questions about the aspects of school life that contribute most directly to processes of moral growth on campus, they directed the team to focus on three aspects of school life:

- modeling of core values by all members of the school community
- the quality of human relationships on campus
- the commitment of faculty and students to a set of core values

The following specific core values were highlighted in virtually all the schools as particularly relevant to creating a climate where moral growth is nurtured:

honesty/integrity

courage

concern for others/caring/compassion

acceptance/equality/diversity

self-reflection

community

listening/patience/openness

responsibility

It may be argued that, in not offering the school steering committees any definitions of the terms "morality" and "moral growth," the study team failed to provide the sort of guidance to the committees that would assure consistency in their understanding of the object of this study. Had the responses from the 24 schools varied widely, the team would indeed have been forced to take a few steps backward to gain a more robust perspective on the complex and abstract matter before us. As it turned out, however, the strong convergence in the responses from the school steering committees gave us confidence that, when faculty and student leaders in a Friends school are asked to consider the notion of moral growth, they have something in mind that matches closely the mental concept of their counterparts in other Friends schools.

Prior to any explicit definition from the study team, there existed in the schools some clarity about how the concepts of morality and moral growth are defined operationally in the life of the school. This operational definition is captured in the focus areas and values identified by the school steering committees and listed above. This definition is at work in each of the schools.

Summarizing this short list of the attitudes and actions that are perceived as contributing to moral growth in a Friends school, the study team believes that moral growth occurs in the search for richer, more productive, and more faithful ways of living together in community. In this view, moral growth is both a personal experience and a community project. Constructive attachment between individual and community demands much of each.

Moral growth occurs when individuals have experiences that reveal or strengthen intricate and essential connections with others. As human beings grow from infancy to adulthood, and continue their growth as adults, their attachments are constantly redefined in a progression that begins with the family and proceeds to the larger circles of neighborhood, village, school, city, state, and nation, eventually including the whole world. It is important to underscore the necessity of a succession of group attachments across the human life span. Attachment to parents and family provides the first locus of experience in exchanging personal desires for group aims. The extended family, neighborhood, or village was a traditional next step in the progression of community attachments. Today, the school often fills in as a surrogate where these steps are missing in a child's experience.

Lifelong moral development leads us on to attachments beyond the school, beyond the local community, beyond the nation, and even beyond our species. Nationalism and tribalism are the result of arrested progression along the spectrum of community attachments. Eventually, all creation becomes the natural frame for our connection with and concern for community. Here the full range of human responsibilities comes into view.

At all ages reference must be made to the full range of human responsibilities and potential attachments, for moments of moral growth present an individual with one of two challenges: either you are called to consider more deeply your attachment to this level of community, or you are called to a higher-level attachment. High school is a crucial time for such messages to become explicit in the lives of young people.

The most important finding, however, is that, in American Friends high schools, individual attachment to community is problematic and conflictual. Wherever there is a commitment to hear, respect, and respond to a broad range of individual voices, conflicts inevitably arise. Yet, it is through the habit of listening that groups gain a capacity for creative response to changing circumstances. In the Friends schools visited, the team examined the complex practices that, in the face of conflict, promise the possibility of community learning and growth. Community practices, known and rehearsed by all members (including meeting for worship and meeting for business conducted in the manner of Friends), are essential to the incorporation of individual inspiration and critique into a larger vision of group purpose and group action. That larger vision, forged in the crucible of open and often conflictual discourse, in turn, informs and nurtures individual moral growth.

Snapshots

Snapshot – an impression or view of something brief or transitory. – Webster's Dictionary

The information included in these snapshots allowed team members to combine the statistics and the interview material with their own knowledge of a specific school setting in a way that encourages analysis and reflection and serves as a starting place for dialogue. This exercise produced narratives and visual images – scenes, impressions, and perspectives. These "snapshots" do not invite comparison or judgment, but rather, inspire a search for clarity and a curiosity about just what the picture contains.

Following throughout the report are four examples of snapshots (schools A, B, C, and D) written by study team members. They combine their experience and reflections of certain schools with some of the statistics and interview material gathered during the study.

SCHOOL A:
AMBIVALENCE ABOUT AFFLUENCE

The tone for School A is set by the fact that it is a relatively large school (by Quaker school standards) in a community that is wealthy by any standard. Students and faculty agree that "academic" and "athletic" are the words most characteristic of the school. Most students and faculty agreed that "athletic," "competitive," and "academic" described the average School A student. The students interviewed at School A were typical in that regard. All mentioned the importance both of their classes and their participation in sports. One stated:

I'd like to go to an ivy league school and play lacrosse. That's a goal of mine. – 10th grade student

Many faculty described the school as "traditional" and "conservative", which may explain why so many students wished they could say their school was "casual," "easygoing," "fun," and "liberal." The school had recently reworked its dress code, maintaining the requirement of jackets and ties for boys and dresses or long pants for girls, which probably contributed both to the sense of the school as traditional, and to student desires for a more casual atmosphere.

Students also recognize that dress can be a symbol of economic status. One 11th grade student commented on the dress code outlawing Birkenstock sandals, presumably because of the cost. Students seemed sensitive to other issues of conspicuous con-

sumption. One labeled coming back from lunch with cups of Starbucks Coffee as "very, very School A" (11th grade student). Another student questioned all of the construction going on at the school, adding:

...and everything seems more materialistic. I don't think that's too Quakerly. I could understand improving education, but I just feel like the school has gotten more materialistic. The dress code doesn't seem to make anything better because people just go and buy their Calvin Klein and other fashion-oriented clothes. I think it would be better if we had a more relaxed dress code.
– 10th grade student

For the older students, the contradiction between the affluence of the surrounding community and the stated values of the school has produced a cynical attitude towards the school and their peers. More than two-thirds of the students described the typical School A student as "critical of others," "sarcastic," "self-centered," "show off," and "puts down." Some of the younger students perhaps had not learned to develop that protective cynicism. An administrator told the story of a student who missed school a week before Christmas vacation and a week after vacation, telling his friends that he was traveling around the world with his family. The administrator knew that the student was on financial aid and that the story could not possibly be true. When he talked to the student, the student said that everyone at his table was talking about where they were going and he wondered "what he brought to the table that was important" (dean of students).

Students, however, seemed to feel a strong sense of community. One 11th grade student noted that when she visited the school for the first time she was struck by how friendly people seemed to be. A 10th grade student commented that the "teachers really look out for the kids outside of school." He added, however, that "a lot of kids don't really want to be a community. They don't want everyone to be looked after. It is as if the teachers are watching you." A girl noted:

It's such a small student body that anything that you say – if you tell a secret to one person, within five minutes, everyone else knows. Sometimes you get really annoyed at the people, and it's just hard when you live in such a small community. – 10th grade student

Some of this sense of community comes from the involvement of teachers in the life of the school:

I'm close with a lot of my teachers and that relationship also means that a different level of behavior is expected. There really is a closeness and a sense of community. We know the teacher that lives right next door. Little kids from school come to the door. There are tons of little kids around here, and they're always coming to the games and plays and stuff like that.... It's really very, very tight.
– 11th grade student

As befits a Friends school, this sense of community finds expression and embodiment in meeting for worship. The head of school spoke of a meeting for worship that he called after a member of the junior class died in her sleep:

We went to the dining room down here and gathered everybody. I said this is what happened and now we're all going to go to meeting for worship in the meetinghouse. There were 360 people who knew exactly what they had to do. It was just automatic. They walked from here to there, arm in arm and holding hands. We were there for about two hours. Eventually, after a long period of silence, and a lot of crying, probably twenty to twenty-five people stood and spoke. It was probably the most powerful moment of my school career. I was so moved by the way the school could deal with its grief and it was that meeting that allowed the people to deal with it.
– head of school

The importance of meeting for worship for the school community was echoed by a student who volunteered that "walking over to the meetinghouse" is one of the things that creates a sense of a School A community. He added:

Everyone's together in the meetinghouse. It's nothing that any other school does. There's no other religious or worship experience in the schools except maybe a Catholic school. I've always wondered what it would look like if I drove up and saw a whole flock of kids walking over to the meetinghouse. – 10th grade student

This sense of community and the key role played by meeting for worship helps make School A more than just another high-powered prep school. The com-

School A:

The School In a Box Profile

large, suburban
% students of color: 14%

75% or more of the students describe the school as:
academic, athletic

More than 60% of the students describe it as:
competitive, demanding

Fewer than 10% of the students describe it as:
courageous, imaginative, patient, casual, distractible, lacks self-confidence

More than 30% of the students wish it were:
casual, fun, adventurous, intellectually exciting

Exactly 50% of the students say it is:
acts upon principle, authoritarian, difficult

75% or more of the faculty describe the school as:
athletic, caring, academic, conservative, diverse, hard-working, scheduled, traditional

More than 60% of the faculty describe it as:
conventional, capable, friendly, tolerant of differences

None of the faculty describe it as:
adventurous, boring, dull, lacks self-confidence, self-educating, spontaneous

More than 1/3 of the faculty wish it were:
intellectually exciting, adventurous, can make decisions, clear thinking, creative, values simplicity, can say no, consistent

Exactly 50% of faculty say it is:
anticipates consequences, cheerful, conforming, idealistic

mitment of the faculty to a set of values more in keeping with that of the Society of Friends than with that of the surrounding community may make it possible for these elements to emerge. For the adults interviewed, the fact that School A is a Friends school was an important aspect in their decision to work there. One said:

...as a history teacher, I was exposed to Quakerism in my studies in college, and was certainly aware of the transcendental spirit. All people are the children of God, and there should be no subordination of women, no subordination of blacks, no subordination of anybody. That is certainly a philosophy that I feel at home with and is a central theme here. Certainly, a strong community service program manifests, in an everyday fashion, thinking along those lines. – teacher

This same faculty member noted, "I feel like I have a mission here as a saboteur so I can radicalize them [the students] a little bit."

Teachers sensitive to the voices of students and committed to Quaker values certainly help students at School A feel more at ease both within the school and within the larger global community. One teacher told of a time when a junior became pregnant. All the black students in the upper school came and asked whether they all would be asked to leave the school. The teacher realized that "we're talking about a group of kids who saw themselves as guests here, not as members." That awareness led him into the headmaster's office that began a process of discussion about issues of diversity within the school.

The faculty checklists, however, reveal several ambivalent aspects. On the one hand, the faculty sees the typical student as "athletic," "capable," "competitive," and "friendly." On the other hand, it wishes that students were more "adventurous," and more "creative." The faculty wishes for a school that "values simplicity" and is "clear thinking." One noted:

A lot of people are really frustrated, not clear about their roles or jobs, about what's important to the school, or who we are. Are we a Quaker school? Are we a preparatory school?

How can School A, or, indeed, any Friends school charging over $10,000 per year tuition, continue its commitment to Quaker values while drawing from a wealthy and worldly community? The experience of School A would suggest that a faculty committed to students and interested in their growth as people is essential to developing the kind of community in which those values will be honored and nurtured.

School A:

Students and Faculty

More than 2/3 of the students describe the typical student as:
competitive, academic, critical of others, athletic, sarcastic, not afraid to complain, self-centered, show off, argumentative, defensive, put downs

More than 1/3 of the students wish they could describe the typical student as:
genuine, honest, can say no, considerate, dedicated, respectful, optimistic, sincere, trusting

More than 3/4 of the students say they are:
friendly, accepting, caring, can say no, fun, considerate, honest, adventurous, athletic, capable, feels for others, hard-working, easygoing, humorous

More than 1/6 of the students wish they were:
patient, artistic, courageous, dedicated, consistent, intellectually exciting

At least 80% of the faculty describe the typical student as:
athletic, capable, competitive, friendly

At least 45% of the faculty wish the typical student were:
intellectually exciting, adventurous, can make decisions, clear thinking, creative

At least 2/3 of the students describe the faculty as:
academic, helpful, boring, intellectual

Fewer than 10% of the students describe the faculty as:
apathetic, dependent, irresponsible, lacks self-confidence, self-centered

More than 30% of the students wish the faculty were:
creative, fun, adventurous, intellectually exciting

School C:
A Willingness To Create and Use Process

The students in good high schools feel visible and accountable. They balance the pulls of peer group association with the constraints of adult requirements. And they embrace the tensions between the utilitarian promises of schooling and the playful adventures of learning. – (Lightfoot, 1983, p. 26).

Situated among a large number of non-Quaker schools, this suburban school has a long history of being different, as it is the only Quaker school among its neighbor schools. Student friendships across the area schools often develop around athletic and activity interests. In recent decades, a growing similarity of academic, athletic, social, and service programs among the schools led this school to re-emphasize its Quaker identity. Consequently, there has been growing interest in change. The high school program has become both more broad (number of offerings and range of choice) and more focused. Boundaries have been clarified, and clear and open processes are used as often as possible. The processes encourage student voice. Student involvement allows them to share responsibility for improving the school community.

Faculty and student views of this school, when compared to faculty and student views at the other Quaker high schools, show a combination of specific qualities. These did not stand out as a set in the checklist results from the other schools, including those that are smaller, those that are about its size, and those that are larger.

Among the six schools that students saw as most "academic" and "competitive" (five of which, including this school, were also seen to be most "athletic"), this school ranked high, unlike the other five, on "dedicated," "imaginative," and "warmth." These six characteristics were among the eleven (of the total 150) for which the standard deviation among schools was highest, meaning that the variations among schools on those measures were likely to have indicated real differences among the schools.

Additionally, the team's ranking of schools on three clusters of selected terms also produced high rankings for this school – less high than several much smaller schools, but higher than any of the other Quaker high schools, including all the larger ones. The clusters grouped words that, in combination, reflected "meeting for worship values" (8 terms), "student voice" (5 terms), and "climate for moral growth" (32 terms).

Another survey instrument administered along with the word check list, the Student Satisfaction Scale, calculated students' self-reported satisfaction with school life. School C ranked second among the 24 schools. Student-reported parent support ranked this school first, and student-reported teacher support ranked it fourth. Though the study group did not choose school C as one to visit for interviews, we found its statistical profile intriguing. (The non-statistical observations reported later in this chapter come from an administrator with long experience at school C.)

Students' responses to the word checklist resulted in school C ranking first, second, third, fourth, or fifth on many of the 32 indicators of climate for moral growth. Ranking first, second, or third: "acts on principle," "cooperative," "responsible," "seeks truth," "sense of belonging," "sincere," and "trusting." Ranking fourth or fifth: "accepting," "caring," "fair," "feels for others," "giving," "listens," "open," "stands up for belief," "understanding," "values equality," and "warmth."

Faculty responses produced the rank of first, second, or third on "deep ethical sense," "fair," "honest," "integrity," "listens," "reflective," "respectful," "sense of belonging," "sincere," "stands up for beliefs," "tolerant of differences," "values equality," and "warmth." Ranking 4th or 5th: "caring," "courageous," "genuine," "patient," "responsible," "seeks truth," and "trusting."

Student views of this school also ranked the school first among the 24 schools for "lacks self-confidence" (28% checked it). This school's student rankings placed it among the top five Quaker high schools for "impulsive," "impatient," "rebellious," "rigid," "changeable," "perfectionist," "difficult," "scheduled," "apathetic," and "distractible." Of course, many Quaker schools describe their programs as rigorous (including school C). One person's rigid is another's

rigor. Also, striving toward perfection (a Quaker ideal) might lead one to check "perfectionist."

A Longing for More Diversity

One of the 150 words on the word checklist is "diverse." Among the schools, the standard deviation for faculty checking "diverse" was sixth highest of the 150 words. For students checking it, the standard deviation was mid-range. Across the schools, the average percentage of students who checked "diverse" was 49 percent. The average percentage that "wished" they could describe their school as "diverse" was 16 percent. At school C, however, only 26 percent of students viewed the school as "diverse," and 34 percent wished they could describe it as "diverse." Among both board and faculty at the school, 33% viewed the school as "diverse."

Compared to the frequency with which students in the other Quaker high schools checked "diverse" as descriptive of their school, school C ranked 23rd among the 24. The faculty view produced a similar ranking, 21st. Though school C is the most diverse of the large independent schools in its state, the student body in the 1995-96 year was less diverse than most of the 24 Quaker schools. The longing for more diversity was perhaps predictable. It may be that the qualities of school community that indicate "student voice" ("democratic," "fair," "not afraid to complain," "stands up for belief," "talkative") and that indicate "meeting for worship values" ("deep inner life," "listen," "reflective," "open," "respectful," "seeks truth," "spiritual," "sense of belonging") are more readily seen to be present when commonalties are more apparent, when the familiarities are less challenged by differences.

Those in school C also described their school as "conservative" (43% of the students, 50% of the faculty, and 33% of the board), compared to the averages across Quaker schools (28% of the students, 23% of the faculty, 26% of the board). None of the faculty and only 6 percent of the students (43% + 6% = nearly 50%) "wished" they could describe it as "conservative", which indicates that the identity of the school that emerges from the checklist data is diverse in at least that respect.

Apart from the "climate for moral growth" words (the 32 referred to above), the students at school C viewed their school so positively in other respects that the school ranked among the top 5 of the 24 schools for many other positive descriptions. These include the following: "creative," "hard-working," "intellectual," "enthusiastic," "cheerful," "considerate," "humorous," "open," "sense of belonging," "self-educated," "can make decisions," "imaginative," "personal," "social," "deep interests," "energetic," "happy," "self-disciplined," "self-motivating," "self-reliant," "democratic," "optimistic," "plans ahead," "practical," "anticipates consequences," "expressive," "independent," "sympathetic," "well-informed," "consistent," "realistic," and "thorough."

Using Values: The Community at Work

What practices in the school contribute to the identity that is mirrored in the accumulated checklists? From where does the positive composite image projected by students and teachers come? There is no reason to believe that the sunny ethos implied in the data, including the distinct longing for more diversity, is the product of the particular students or adults in the school during the 1995-96 year. Nor is it plausible to argue that this profile was an outcome of the particular work teachers and students were doing that particular year. In addition, there do not seem to be any general features of the way of life in school C that are not found in one or more of the other Quaker high schools.

However, there does seem to be a tradition of practices at school C that, though not different in type from those at other schools, are developed, coordinated, and regularly reviewed. Linked to each other, the structures and processes that support the functioning of the community are well understood, accepted, and used often. The hypothesis is that, when structures and processes of community are evident and in use, they invite students and adults to engage in issues, to voice concerns, and to offer or respond to proposals. After dialogue is initiated, the paths forward will be open.

School C:

The School in a Box Profile

Enrollment:
large, suburban
% students of color: 15%

80% or more of the students describe the school as:
academic, friendly, artistic, athletic, helpful, dedicated, accepted, caring, demanding

Fewer than 14 % of the students describe it as:
lonely, doesn't care, irresponsible, cold/emotional, put downs, inconsiderate, dull, unfair, passive, impulsive, dependent

25% or more of the students wish it were:
adventurous, completes plans, diverse, flexible, genuine, casual, easy-going, clear thinking, fun, patient

83% or more of the faculty describe it as:
academic, caring, excellence, hard-working, athletic, dedicated, demanding, scheduled, stands up for beliefs, tolerant of differences, accepting, artistic, capable, friendly, honest, intellectual, strong convictions

Fewer than 6% of the faculty describe it as:
unfair, passive, inconsiderate, impatient, easygoing, dull, doesn't care, distractible, boring, show-off, self-centered, sarcastic, rebellious, put downs, moody, irresponsible, impulsive, dependent, apathetic

28%-61% of the faculty wish it were:
diverse, intellectually exciting, joyful, consistent, creative, humorous, not afraid to complain, spiritual

It may be that student voice is strong at school C because there are places where expression is encouraged, and there are frequent models of effective expression. Tensions are engaged rather than avoided, and lively discussion in a number of forums models respect for one another. The central and recurring model for thoughtful expression, patient listening, openness to others, and respect is weekly meeting for worship, where the entire community quietly awaits the Spirit and listens to those moved to speak.

Meeting for worship is once each week and attendance is required. It occurs at the end of the school week and is more than symbolic of the way members of the community relate to each other and to the whole. Most meetings are unprogrammed. Meetings in which the community gathers in small groups feature queries on timely concerns or other themes. Meeting is not taken for granted. A student/faculty committee schedules readings of advices and queries, sets the format for particular meetings, and in other ways cares for the meeting. The value of quiet is often spoken about and written about in the school, and many other gatherings in the school begin with moments of quiet. Meeting format varies (whole school, by division, by grade-level, by pairs of adviser groups, by birth month, etc.). Students, with teacher guidance, set the variations and write queries for some meetings.

The types of expression that are more appropriate in an opinion column in the school paper, in a petition to the faculty, in a meeting with a department head, or in a proposal to meeting for business find those alternative outlets.

Student business meeting is modeled on a Quaker monthly meeting for business. School C has one each month with the agenda committee meetings occurring in between. Standing and ad hoc committees report to the meeting, making recommendations for changes in the school. The meeting has a budget which can be allocated to support changes. A student advisory committee supports the agenda committee by eliciting and preparing proposals, which are then presented to the meeting.

School rules are kept to a minimum. Routine matters are handled expeditiously. The non-routine are handled with great care and due process. A student

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discipline committee is organized each September, made up of permanent members for the year, and rotating members drawn from each grade level. The committee recommends and designs consequences for major offenses.

Those with concerns (students, teachers, administrators, parents) are expected to address them directly to those with whom they have the concerns. Gentle but direct is the valued mode. Everyone has voice. Respectful dialogue is the norm. That norm, of course, requires continual support. Students and teachers do that work in classrooms and all through the school.

Responsibility for the Community, Accountability to the Community

Being responsible for oneself and to the community are accepted by everyone. Tensions are expected and acknowledged. The school community spends much time and energy working through things, living with differences in ways that are ultimately constructive of respect, of understanding, and of good outcomes.

Violence is taboo. For instance, an incident of shoving becomes a matter for serious conversation and, if deemed appropriate, for discussion in the student discipline committee. Bullying, put-downs, and hurtful words between students get attended to, not with automatic consequences, but through reaching out to those concerned. The investment of time in one-on-one conversation itself sends the message that the community cares, and that it cares for everyone involved. Resolutions often include taking steps to heal the social wounds to make the community whole again. "Violence just doesn't happen" is what those at school C like to think. The occasional exceptions, of course, remind all how unwanted it is.

Respect is the coin of the realm. It is treasured, invested, expected. It is practiced in classrooms, in meetings for worship and meetings for business, in relationships, and in communication. Lapses are not unexpected. Each is an opportunity that gives those involved a way to help others grow.

It is expected that better ideas will come along regularly. Individuals seek and give support, laugh a

School C:

Students and Faculty

At least 83% of the faculty see the typical student as:
capable, not afraid to complain, friendly, academic, cooperative, hard-working, social, talkative, verbal

39%-67% of the faculty wish the typical student were:
anticipates consequences, diverse, acts upon principle, considerate, courageous, intellectually exciting, self-disciplined, values simplicity

50% of the students describe themselves as:
capable, democratic, energetic, fair, fun, giving, happy, honest, intense, not afraid to complain, optimistic, plans ahead, practical, respectful, self-disciplined, self-motivating, self-reliant, sincere, spiritual, talkative, tolerant of differences, understanding

lot, and value collaboration. Questioning is seen to be normal, concerns to be expected, and consensus a thing to be built, well worth the time and effort. Cynicism does crop up, of course, but does not take over. The use of process helps students learn to defer gratification and to be patient with others. Students serve often on, what in some schools, would be adult committees. In those settings, the students see models of cooperative endeavor.

At school C, students increasingly enjoy autonomy as they move through their high school years. Responsibility for themselves and for the community also increases. As at so many other Quaker schools, students actively build community. By using and improving the structures and processes that earlier generations of students and teachers have provided, and introducing younger students to their own legacies, they are participants in their own moral development.

With about one-quarter of the school's students and at least several teachers coming new to this high school each year, the adult and student leaders at school C conscientiously orient new members to the way the school lives. They do this, not so much through written materials, as through involving them in the constructively dense and visible structures that, woven together, support community in the school.

Meeting for Worship: Unique to Friends Schools

If you are valued, then you start to take yourself more seriously. You recognize that there is something of value in you and you begin to value yourself and then you become your own world voice. That happens in Meeting for Worship. It's the fabric of this place and it makes for a real messy place sometimes. – *10th grade student*

The following quotations are from the documentary, *The Quakers–That of God in Everyone*, which was produced by the Outreach Committee of Philadelphia Yearly Meeting in 1993. These three perspectives are included as an introduction for readers less familiar with what goes on in a meeting for worship.

Meeting for worship is our time together as a community gathered. People come in one by one or with their friends and settle into silence. That silence continues for 45 minutes to an hour, depending on what is happening and if people are moved to speak. The most important aspect of it is the concept, which starts way back with early Quakers, that there is that of God in every one. Everything else that takes place during a meeting for worship just sort of falls off from that concept, including continuing revelation and the search for truth.

I only speak when I feel my heart thumping. The power of this group of people meeting for worship – for me to stand up and break the silence feels to me that I am only going to do it when I know it is something that comes from deep inside and I really have to say it. Sometimes in a meeting it feels as if the messages build. Sometimes there are tears or laughter, but it feels like there is often a spirit moving in the group.

When people ask me whether Quakers are Christians, I try to explain that, while Quakerism is based in Christianity, not all Quakers are Christians. I see that as a willingness to leave the door open to people who are still searching spiritually. I feel welcome in my meeting as someone who believes that there have been many wise teachers and that Christ was one of them.

Most Friends high schools hold meeting for worship once a week and require it for all students. Faculty, staff, and extended community members are encouraged to attend. Time is spent together in silence and in individual and corporate reflection, openness, and sharing. Anyone present may feel moved to speak. Following any speaking, there is continued silence in which the shared message is received by the meeting as a whole, and by each individual in his or her own way. The meeting is officially ended when one pre-designated member shakes hands with a person beside her. All the members of the meeting then turn to those around them and shake hands. Meetings for worship are also called on other occasions, such as a community crisis or a special celebration.

Gathering as an intentional community for corporate worship and reflection is the centerpiece of Friends' religious and spiritual practice, and is seen as one of the unique and shaping experiences in Quaker education. Meeting for worship provides the context for experiencing the mystical nature of the human spirit, and a modeling of the Quaker belief that there is that of God in everyone. Friends schools incorporate meeting for worship into their weekly schedule, and often find it an appropriate and valuable option when

the school is dealing with a tragedy or crisis.

Meeting for worship provides the structure, form, and process for modeling and nurturing core values that are the heart of the Quaker school community. It also provides a safe space for personal reflection, openness to hearing others, and the experience of being part of a larger community.

In meeting for worship, I get to sit and look at the cross section of people that are part of our school.
– 11th grade student

This seemingly simple gathering for a period of silence and speaking contains the seeds of what many consider to be the most essential and defining experiences of Quaker education. For many graduates and former faculty, it remains a touchstone for something precious from their time together.

Looking back over the past eight years, I can't think of too many kids in this school that liked meeting for worship. But there haven't been too many kids that have graduated from here that haven't come back and said they missed it. – teacher

Meeting for worship makes Quaker education distinct and fosters a unique constellation of traits: intentional community; friendliness to the stranger; respect for the individual; the habit of self-reflection; vulnerability and openness to the "other"; the experience of silence; the ability to listen; the transformation of tension or confusion; and the courage to stand and speak.

It is a chance to tell stories and a chance to hear others' stories. Opening up your thoughts to everyone becomes almost natural because of the atmosphere.
– 12th grade student

A Quaker school whose community is rich with these attributes becomes more able to incorporate diversity, conflict, and crises into its ongoing life. It also sees these challenges as valuable for teaching the skills that are necessary if schools are to remain "alive" – continually expanding and redefining what makes for a more just and caring community.

Last year one of the teachers died and extra silent meetings were called where people could process and have help. I think that is what strengthens the community. A lot of memories were spoken and lots of questions about how am I to deal with this. We sat in silence and heard how other people felt, and we were able to think about it with other people. – 11th grade student

Meeting for worship sets the stage for students, faculty, and staff to model and experience a certain quality of human relationships. It also fosters the development of personal integrity.

In the past year, I have found it particularly interesting to attend meeting for worship because it has helped me construct a deeper reality that came from me, not imposed from the outside on me. I've been able to feel more integrated myself. I have somehow integrated my spiritual life into the whole thing. The most striking thing for me is the assumption that there is a spiritual base for our work in the world. – administrator

Our research shows that the experience of meeting for worship directly influences other aspects of Friends school life. Classroom teaching, athletic competition, participation in creative and performing arts, personal relationships, and membership in school committees are all opportunities for the teaching and modeling of behavior so clearly fostered in meeting for worship. These are both deliberate practices and unconscious byproducts of the commitment by the adult members of the community to a core set of values, a "way of doing things", and a shared vision and ongoing discussion of what a "Quaker" education means.

The study team found many examples in both the statistical data and the individual interviews where traits that are highly valued by the community and identified as keys to the creation of Quaker community reflect traits that are nurtured in meeting. Most individuals we spoke with could easily identify individuals in their school community who exemplified these characteristics. They could also name specific words and deeds – along with a less definable "presence" – where these Quakerly ways were modeled for them.

Diversity, Acceptance, and Tolerance of Differences

Diversity of economic background, race, and culture contribute richly to the fabric of community in many Friends schools. This diversity, however, can increase the potential for conflict, tension, and moral growth. Survey data gathered in the study reveal unexpected patterns of perception regarding diversity, acceptance, and tolerance of differences. This information suggests that there are layers of complexity still to be explored, even on campuses with pioneering commitments to embrace diversity. Today, in the 24 participating Friends high schools, the percentage of Friends children ranges from 1 to 20 percent and nonwhite students constitute from 11 to 33 percent of the population.

The 150-word checklist offered students and teachers the opportunity to check (or circle) the following items as descriptive of (or desired for) their school:

diverse
accepting of differences
tolerant of differences

In this study, the frequency with which students in any given school check the word "diverse" correlates only very weakly with levels of racial diversity in their school's enrollment (as reported in the Friends Council on Education annual survey, Friends Schools Comparative Statistics). Not surprisingly at some schools, the presence of a relatively high percentage of students of color is associated with a greater wish for diversity. These findings suggest that the presence of a significant population of students of color may help sustain the ongoing critical advocacy within the community for further development of the diversity of the student body. In fact, the data generally reveals that students describe their school as "accepting of differences" with greater frequency if they have a lower percentage of students of color enrolled at the school.

Just as a more racially diverse student population tends to be more critical of its school around issues of diversity, acceptance, and tolerance, it is also evident from the data that Friends children take a more critical stance in response to the core Friends school values identified by the school steering committees. It appears that Quaker students both embrace the core values and challenge the school to measure up to these values by adopting a significantly more critical stance than non-Quakers. Ironically, it would appear that the presence of a significant Quaker minority in the student body may lead to a more conflictual discourse on campus regarding perceptions of the successes and failures of the school in pursuing its aims.

Acceptance of difference was a value that the school steering committees suggested for close examination by the study team. The committees anticipated that it would prove to be a distinguishing marker for school settings in which moral growth is supported. The relationship that the study team identified, however, is more complex. Student-reported levels of acceptance and tolerance of difference tend to be

higher where levels of difference are lower. On the other hand, when a school has relatively high levels of religious and racial diversity, tensions may arise that apparently conflict with feelings of acceptance.

Does this finding imply that the desire to expand the cultural diversity of student and faculty populations on campus is at odds with the goal of supporting and nurturing moral growth in the school community? Not at all. In light of the study team's general finding that tensions on campus provide the context for deep moral growth and learning, the primary emphasis and aim must be directed toward respectful interaction and engagement between people who bring different views and perspectives to their encounter.

There is a growing literature about difference in which it is argued that acceptance and tolerance are not, in fact, the keys to moving forward on issues of difference. Rather, growth occurs when cultural meanings are engaged at the level of an encounter that is active, challenging, and even threatening and conflictual. Acceptance and tolerance connote distance rather than engagement, and fail to capture the sense of threat, the vulnerability, and the surprising discovery of a deeper human unity that reconciles the encounter and strengthens community.

The instinct, which can be prevalent in Friends schools, to avoid the experience of conflict and rush to the comfort of harmonious relations can derail the very encounter that offers the greatest potential for learning. When avoidance of conflict and disagreement is over-emphasized, dishonesty and blaming become greater risks. The study team urges educators to embrace the tensions that come with honest disagreements, and to give special attention to habits of civility in discourse and respectful listening. They should emphasize responses to conflict that are nonviolent and creative, and promote the cause of peace in a world where difference is an essential resource for learning and growth.

Snapshots

School B: Conflict and Community

This place is really important. – 9th grade student

Conflict within a community has a range of connotations: disagreement, opposition, antagonism, clash. Conflict can also be seen as a powerful focus for growth within a community and a measure of its strength. The quantitative and qualitative data from the study support conflicts as containing positive and negative values. The transcripts and statistical data show clear indicators of when a Quaker school is in distress: low morale; inconsistent views within groups; little mention of community, spirituality, meeting for worship, or other processes for students to express themselves. In contrast, in schools with a climate for moral growth, the transcripts indicate high morale; acknowledgment of different viewpoints with a willingness to work through these differences as a community; and frequent mention of community, spirituality and meeting for worship. In addition, Quaker schools have a built-in philosophical conflict. A well meaning desire not to hurt another person's feelings, or a concern for maintaining the cohesiveness of the community can inhibit speaking directly and dealing with issues that need to be confronted. One teacher described how this philosophical conflict played out in the community, and how a particular book reminded her of the importance of conflict in moral development:

Kim Hays' Practicing Virtues *was one of the books I read last summer. It reminded me of things I keep forgetting, but are very important, especially in a Friends school environment. It is the whole issue of moral development, and how you can help students define their own thinking on moral issues through the use of conflict. In a Friends school environment, this is always a touchy issue because there's this tendency to believe that because you see God in everyone, that if you get angry at someone, you're angry at God. This often means that anger and difficult issues are avoided and sometimes, nothing ever gets done about them. That book was just a good reminder of how conflict can be very helpful for students. – teacher*

Conflict and Process

There are processes built into many Quaker schools that open the way to working out differences. The process by which the conflict is dealt with is both informal and formal: the informal network of collegiality and trust, and the formal structures of meeting for worship, meeting for business, town meetings, committees, and faculty meetings. The following is a snapshot of a school with a climate for moral growth, and how it deals with conflict within the community. .

School B is a small Friends school. There is high agreement on how students and faculty view the school. 75 percent of the students describe the school as "accepting," "caring," "cooperative," "easygoing," "friendly," "considerate," "creative," "helpful," "patient," and "sensitive." More than 80 percent of the faculty say the school is "caring," "accepting," "casual," "creative," "dedicated," "feels for others," "friendly," "toler-

School B:

The School in a Box Profile

small, suburban
% students of color: 17%

75% or more of the students describe the school as:
Accepting, Artistic, Caring, Cooperative, Easygoing, Friendly, Considerate, Creative, Helpful, Patient, Sensitive

Fewer than 7% of the students describe the school as:
Doesn't care, Dull, Impersonal, Impulsive, Irresponsible, Unfair, Self-centered, Show off.

25% or more of the students wish the school were:
Academic, Athletic, Completes plans, Social, Trusting

Exactly 50% of students said the school:
Acts upon principles, Deep inner life, Energetic, Excellence, Imaginative, Natural, Personal, Religious, Responsible, Talkative, Trusting

More than 80% of the faculty describe the school as:
Caring, Accepting, Casual, Creative, Dedicated, Feels for others, Friendly, Tolerant of differences, Adaptable, Considerate, Flexible

None of the faculty describe the school as:
Argumentative, Cold, Emotional, Conforming, Dependent, Doesn't care, Dull, Impersonal, Inconsiderate, Perfectionistic, Strict, Traditional, Unfair

More than 1/3 of the faculty wished the school were:
Intellectually rigorous, Intellectually exciting, Consistent, Academic

Exactly 50% of the faculty said the school:
Artistic, Changeable, Democratic, Diverse, Expressive, Fair, Happy, Hard-working, Humorous, Idealistic, Liberal, Respectful, Responsible, Sensitive

ant of differences," "adaptable," "considerate," and "flexible." The school has no lack of problems and it does not have "easy" students. More than two-thirds of the faculty say the typical student is "distractible," "impulsive," "lacks self-confidence," "needs approval," and "not afraid to complain." The climate for moral growth derives, not from lack of problems and conflicts, but from how the community responds to them. There is a truth-seeking approach, a laborious process at best that is made more difficult here because the students have problems in listening, writing, reading, and paying attention. As one teacher said:

I think a lot of times, because of everything that goes on and all of the meetings that we have that maybe it can seem that there are a lot of things wrong with the school. The truth is that, even with all of the things that people are saying that are wrong, I personally think that everything is going very, very well in this school. Allowing people the ability to make changes is one of the most important parts in what really keeps the school body together, and what keeps people trusting people.

Upon entering the school, one is struck by the sense of energy that radiates from the students. The survey data show that they rank themselves high in ethical decision-making, and the interviews demonstrate their direct involvement in this process through meeting for business, meeting for worship, the oversight committee, and the judiciary council. Although some concerns are brought up for open discussion, others are often placed into subcommittee which involves conversations by teachers and students – lots of conversations. The concern is then brought to the attention of the community at meeting for business. Since the preliminary process involves discussions with students and teachers, by the time it comes to the formal presentation, many have been involved in the shaping of the issues. There is high teacher and student support to "embrace the tensions," and to be involved in ethical decision-making, which then correlates with student satisfaction.

There is a very high value put on everyone's opinion. Some things are obviously going to be overruled because of safety or legal issues. But if there's room for debate,

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then there is debate. There is compromise and an immersion with the kids, via committees, via forum, via classroom discussion, via kids coming and talking to me or the head or whomever. – dean of students

The process and the concerns help define the community. To ensure continuity of the process in business meetings, future clerks are trained by the current clerks of the business meeting. Some of the concerns that have been dealt with are dress code, sexual harassment, off campus lunch, and computer privileges.

At the time of the site visit, the school was in the midst of dealing with improper use of the e-mail system. There were some comments written during a class period from one student to a student in another class. This interchange went back and forth about seventeen times. The contents of these e-mail messages were personal in nature and not subject related. They were discovered only because the sender had forgotten to change the recipient of the e-mail after previously sending a message to a group that included a faculty member. This careless error led to denial by the person who wrote the messages and a search into the system by the faculty. The students felt the faculty had no right to go into their e-mail. The faculty acknowledged that what kids say to each other is confidential. As the dean said:

How to deal with this is somewhat of a sticky matter. I guess I brought it up because sometimes there aren't real clear answers to all these things. The important thing is that they understand why we did it. We respect their feelings and concerns. How it all works out is the next chapter...So, I've met with, I guess, four people today on this issue, with little resolved at this point. But we'll get there.

Despite the range of issues, the discussions went beyond the issues themselves to the larger context of respect.

The language used in a community reflects its culture. Students and teachers work together to develop the individual's sense of responsibility to the community, and often, the word "respect" enters into the conversation. At one business meeting, one of the

School B:

Students and Faculty

More than 2/3 of the students describe the typical students as: *Artistic, Caring, Not afraid to complain, Accepting, Cheerful, Fun, Moody, Talkative*

More than 2/3 of the students say they are: *Can say no, Creative, Can make decisions, Friendly, Fun, Stands up for beliefs, Athletic, Caring, Curious*

More than 30% of the students wish they were: *Completes plans, Happy, Humorous, Responsible, Social*

More than 75% of the students describe the faculty as: *Dedicated, Academic, Accepting, Caring, Can say no, Cheerful, Energetic, Enthusiastic, Friendly, Hard-working, Self-motivated, Can make decisions, Considerate, Helpful, Intellectual, Understanding*

More than 2/3 of the faculty say the typical student is: *Distractible, Impulsive, Friendly, Lacks self-confidence, Caring, Needs approval, Creative, Not afraid to complain*

More than 30% of the faculty wish the typical student were: *Reflective, Thorough, Adventurous, Clear thinking, Deep interests, Deep ethical sense, Excellence, Independent, Initiative, Integrity, Practical, Trusting, Understanding*

Fewer than 10% of the students describe the faculty as: *Doesn't care, Impersonal, Inhibited, Irresponsible, Self-centered, Dull, Lonely, Needs approval*

20-30% of the students wish the faculty were: *Adventurous, Acts upon principle, Flexible, Intellectually exciting, Not afraid to complain, Values simplicity*

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teachers brought up the issue of respect. Because there was a deliberate decision to use Quaker phrases during meeting for business, students often respond with "Thee speaks my mind." Continuing the process in dealing with this issue, there was a threshing session, another Quaker term, to talk about the real feelings involved.

Another word that occurred frequently during the interviews was "community" in the context of dealing with the issue of respect. When asked if there was anything that the community has had to grapple with, a student responded with the following:

Off and on, there are things about the train like a bunch of students being really loud on the trains going downtown. People call the school and complain. That's also a respect issue. It's a privilege to use the trains... So, we kind of have to be careful of what we say or what we do. I think that's the community thing that's affecting us outside the school.

Abusive, disrespectful language is not tolerated, and the complexity of what is disrespectful is recognized; some students feel some words are offensive, and others feel they are not. There was agreement on one student's response that "acting racist toward somebody is unacceptable. Putting people down for things that they can't control is unacceptable."

By confronting problems through discussions and dealing with consequences, whether one-on-one with the dean or a teacher, in committee, or in meeting for business, the students learn. One of the keys is the close relationship the students and teachers share. As one student said about a special feeling he had about the teachers in the school:

I'm sure that has something to do with Quakerism and the spirituality here. I'm not quite sure exactly why it all works out that way, but the teachers are easier to get along with, and I think that teachers and students feel comfortable with thoughts and ideas and discussing things.

Along with the close student/teacher relationship are the structures in place, such as the oversight committee, to confront issues. A student described oversight as follows:

It originally started out as having to do with dealing with Quakerism, the idea of Quakerism in the school, and how to keep that spiritual aspect in the school. It ended up turning into a special committee for dealing with certain things like we ended up dealing with respect. Respect – that had to go back to the oversight committee.

In this community, conflict is seen as a problem or issue to labor over (another Quaker term) in seeking truth. Members connect as a community through conversations – one-on-one, in committees, meeting for worship, meeting for business – approaching problems and issues within these structures. Members feel they have a voice and are willing to labor over consensus, which, in turn, builds a sense of trust and strengthens the community. This is a never-ending process.

School D: Embracing Tension – Patience with the Process

How One School Community Successfully Embraces the Tension

School D gave a high priority to developing a sense of community. It is not surprising that over 75 percent of the students and faculty chose the same two words most often – caring and accepting – to describe their community. The words "caring," "accepting," "respect," and "community" dominate the interview transcripts. In this school, the community provides both the ground and the process for conflict resolution. The stories from students, faculty, and administrators show the tension between efficiency in hierarchical decision-making and patience with the process of dialogue, between a code of rules and consequences and an individualized process for case-by-case processing.

This snapshot gives a picture of how the value of community is understood by the members, how the community works to enhance growth, development, and learning, and how the community practices conflict resolution.

Community

Although no direct questions were asked about the value of community, the concept of "community" was used frequently to explain procedures and structures for meaning-making and problem-solving in the school. In response to a question about what is important and valued in the school, students talked about the value of community in the following ways.

Community, the number one [value] word. If you're ever in trouble and you use the word "community," you're probably safe. One year we had a big issue about community and how there was a sense that it was not as strong as other years. We have times like that within the year when there's a lot of focus on community. – tenth grade student

Everything in this school is centered around the community. It's all a community issue, everything, even trash. If one person isn't putting their trash in the trash can, the whole community has to deal with it by cleaning up or helping that person to do it. – ninth grade student

When unacceptable things happen, it's definitely about the community. It's dealt with in the community atmosphere which I think is very cool. – new twelfth grade student

I think that I'm getting the best education that I could possibly hope for and that is because one issue we've dealt with a lot is the issue of being a community member. – eleventh grade student

Respect

"There aren't bells; there aren't halls with lockers. Everyone is not rushing around — it's laid back." This student's perspective accurately describes a community of people who function out of a ground of mutual respect. Entering the high school unit of school D, a K-12 school, one sees halls filled with small clumps of students and adults comfortably leaning against walls and door frames, engaged in conversation. It would not be surprising to see a barefoot student amble by. Students are focused in their journeys from one class to the next. However, they easily take time out to drop something off at the office, or stop to chat with friends on the way. According to the students, this casual atmosphere is not based on lack of care, but rather on care itself and the respect that comes with caring. In the words of another student:

"We don't all have to be friends here, but we have respect for each other, and that's what I enjoy about this community."

A teacher describes the sense of community in this way:

"I really feel that this school has done an incredible job creating an environment where kids like each other and like the teachers. It feels like a community, and to me, that's the most important thing."

Respect is understood as core to the curriculum. It is exemplified in the number of independent study

School D:

The School in a Box Profile

School characteristics:
small, suburban
% students of color: 12%

75% or more of the students describe the school as:
caring, accepting, artistic, creative, casual, dedicated, friendly, academic, honest, cooperative, curious, considerate, adaptable, easygoing, warmth, can say no, open, value equality, humorous, cheerful, flexible, enthusiastic, imaginative, capable, deep interests, giving, respectful, fun

Fewer than 5% of the students describe it as:
doesn't care, impersonal, perfectionistic, put downs, stubborn, worrying, inconsiderate, inconsistent, lacks self-confidence, rigid, unfair

More than 10% of the students wish it were:
athletic, adventurous, diverse, ambitious, impulsive

75% or more of the faculty describe it as:
accepting, caring, friendly, casual, deep ethical sense, feels for others, fun, genuine, imaginative, strong convictions, academic, acts upon principle, artistic, capable, creative, dedicated, enthusiastic, fair, flexible, giving, hard-working, honest, humorous, idealistic, liberal, natural, open, seeks truth, values equality, athletic, academic, conservative, diverse, hard-working, scheduled, traditional

None of the faculty describe it as:
aggressive, boring, cold, emotional, competitive, doesn't care, dull, impatient, impersonal, inconsiderate, irresponsible, lonely, put downs, rigid, sarcastic, show off, strict, stubborn, unfair

More than 17% of the faculty wish it were:
verbal, adventurous, consistent, intellectually exciting, not easily impressed, playful, practical, scheduled, self-confident, thorough, worrying

projects and creative, integrated curriculum projects done in this high school. One student describes this hidden curriculum of respect as the most important piece of the curriculum:

It's important that you be yourself whatever that is, but also, that you be respectful toward others. Respect is a huge part of the curriculum. It's much more important than the curriculum like reading and writing. You have to know how to treat people well. That's the main thing that you honor. – eleventh grade student

There is a sense of safety that accompanies the respectful atmosphere created in this school. Teachers and students share a common sense of the school's moral climate, as the following comments show:

We listen to one another and we are very respectful of one another. – tenth grade student

This community is very welcoming...it's just like a big friendship...It feels really safe. – ninth grade students

What practices contribute to the creation of this strong sense of community, to this safe and respectful climate? Two aspects of the school stand out as unique in answer to these questions: (1) the modeling of core values by the faculty, and (2) the priority of time and resources given to the process for problem-solving and conflict resolution. Rather than product, it is a process that emphasizes the practice of patient inquiry and reflective dialogue, rather than a push for timely decision-making.

Modeling of Core Values by Faculty

One of the three focus areas for the study was the modeling of core values by all members of the school community. It was evident that in school D the faculty are strong models for the students in living the values of acceptance, caring, and respect. The following excerpts from the interview transcripts attest to the students' enthusiasm about their faculty, and how the modeling of core values is of primary importance from the students' perspective. In the students' experience, it is the relationship between student and teacher, and how the teacher works with the student in that relationship that makes the difference in the students' lives.

The teachers really pay attention to you and work with you. They have a lot of trust in us, the students.

I don't feel at all like it's the teacher talking down to us ...they let us take care of things and they stay out of it which is great.

They [the teachers] listen and they're patient. I appreciate their willingness to listen, their willingness to help, and their enthusiasm. They are excited and sad for you, and are very sympathetic. They go out of their way to hang out with you – they don't separate themselves.

A lot of the teachers go much deeper than academics. Academics are important but they care about how you are doing; they really care about how ***you*** *are doing.*

They're always willing to listen and to give feedback. They are just very real, people.

I guess the biggest influence that they've had on me is that they believe in me. They have confidence in me. They won't give up on me and they're able to see my positive traits.

Just simple things like calling your teachers by their first names. They are on your level; they're not on a level higher than you. I enjoy being able to hang out in their offices. You don't feel like they're the teachers and higher and better than you.

She acknowledges her students' strengths. She really gives a strong opportunity for kids to explore their creativity.

She watches out for me which is good because I tend to take on a lot of things at the same time.... She keeps an eye on me to make sure that I am handling it. She really shows me that she appreciates me which is important, and she's very constant in that.

Conflict Resolution: The Process Is the Priority

In times of crisis, there are usually town meetings and extra silent meetings where people can process and have help with the process. I think that's what strengthens the community. – 10th grade student

School D is a place where the teachers and students in the entire high school spontaneously decided to cancel classes on the day that the national news broke about the police beatings of Rodney King. The high school day begins with a brief morning meeting where everyone gathers for a moment of silent reflec-

School D:

Students and Faculty

More than 75% of the students say the typical faculty member is:
academic, accepting, caring, friendly, helpful, happy, creative, honest, imaginative, can say no, casual, deep interests, warmth, artistic, cooperative, cheerful, energetic, enthusiastic, can make decisions, considerate, fun, humorous

Fewer than 10% of the students say the typical faculty member is:
worrying, impatient, cold, emotional, uptight, lacks self-confidence, show off, doesn't care, impersonal, critical of others, inconsiderate, inhibited, irresponsible, put downs

15% or more of the students wish the typical faculty member were:
adventurous, flexible, feels for others, conscientious

More than 75% of the students say the typical student is:
easygoing, caring, creative, friendly, can say no, feels for others, cooperative, artistic, fun, academic, casual, loving, capable, adventurous, deep interests, can make decisions, dedicated, intellectual

More than 20% of the students wish they could describe themselves as:
energetic, ambitious, can make decisions, courageous, adventurous, artistic, enthusiastic

More than 80% of the faculty say the typical student is:
friendly, creative, fun, curious, liberal, caring, feels for others, artistic, expressive, accepting, stands up for beliefs, adventurous

No faculty member describes the typical student as:
difficult, put downs, inhibited, sarcastic, doesn't care, inconsiderate, show off, boring, conservative, conventional, dull, rigid, authoritarian, cold, emotional, efficient, impersonal, strict, traditional, unfair, uptight

More than 25% of the faculty wish the typical student was:
intellectually rigorous, well-informed, anticipates consequences, self-motivating, self-disciplined, deep inner life, dedicated, realistic, values simplicity

More than 10% of the students wish they could describe the typical student as:
athletic, diverse, adventurous, ambitious, impulsive

More than 80% of the students describe themselves as:
caring, friendly, capable, considerate, creative, feels for others, humorous, can say no, accepting, happy, cooperative, responsible, respectful, honest, helpful, understanding, sensitive, sympathetic

tion and to hear the announcements for the day. On that day, out of this brief meeting, a discussion evolved about the King case, and the group collaboratively decided to continue the discussion until it was finished. The discussion took the entire school day. School D is a school community that is able and willing to prioritize time and resources for the process of problem-solving and conflict resolution above the daily schedule and curriculum. Here, the practice of patient inquiry and reflective dialogue is paramount to any other agenda.

Students feel equal to faculty in their ability to raise issues of concern in the community. The process for discussion is loosely defined; however, the confidence that the students have a voice in raising issues and that these issues will be addressed is clear and strong. This new 9th grade student already knows the way it works:

If students have problems, they take them into a conference. It's a long process of why and what we're going to do about it.

School D is a place where committees meet to discuss issues. Committees can consist of students and faculty members working together, or students can create ad hoc committees to discuss issues and then take their ideas and recommendations to the faculty. An 11th grade student describes the process this way:

Well, mostly [when there's a problem] we have a committee meeting or something like that.... We just have students meet and then the students take it to staff. The staff look at it and they bring their concerns back to students.

A very unique structure in school D is the Clerks Meeting. The Clerks Meeting is a weekly open forum that anyone can attend. Issues are raised and discussed, decisions are made, and actions are taken. A 12th grade student who regularly attends the Clerks Meeting describes it this way:

Everybody that wants to can attend. It goes through a round table discussion and then it goes to the teachers. The principal will come down and talk with the kids and sit in on the meeting. We have a whole period for committee meetings set aside every week.

A new 9th grade student understands the process similarly:

You bring your concerns to the head teacher at the upper school who brings it to the community at the Clerks Meeting.

This informal forum for student input, the Clerks Meeting, is similar to other structures within the school in that the structure and the composition of this meeting are loosely defined. What makes it work is the confidence that the students bring to the use of this democratic process. This is evident in the comments from these two students:

It's basically a free forum [the Clerks' Meeting]. You can bring up any issue that you want. Anyone can come; you can attend as much or as little as you want.... Everyone is an individual in the Clerks Meeting. We are all presidents; there is not just one president. That's why it's called Clerks. It's our way and it's neat.

People really do come and tell their problems to the meeting. They say some pretty deep stuff...People come and share really amazing things. Some days it clicks and all comes together.

Patience with the Process

The above student voices tell a story of a community grounded in the core Quaker values thought to be important by the consensus of school steering committees in the 24 schools we studied. School D, according to the data gathered, creates a strong climate for moral growth. There is clear consistency in the perceptions of the school among all constituencies – faculty, administrators, students, and board. The adults concur with the students in their perceptions of the community and how it functions. The adults often connect the processes in the community to the Quaker value system, as in this example:

It's really an alive and ongoing process. I think, in that sense, it's very reflective of Quakerism.

The adults were also able to point out the demands of time and energy required to maintain the emphasis on process and values. One teacher described the time element in terms of patience:

[There's] a willingness to have things take a long time, for the conflicts not just to be resolved quickly. There is a patience factor here, too.

Another faculty member talked about the amount of energy required to maintain patience with the process:

The changeability requires you to be awake and listening all the time. Sometimes I can't always maintain that energy and that's hard.

In summary, the emphasis on process is the key component for this community in resolving conflict. Students and faculty feel freedom and a sense of responsibility to voice their concerns in the safety of the community. The openness of the community to a constantly evolving process and the structures of town meetings, meetings for business, and open Clerks' Meetings for students create an environment where the voicing of differences and concerns is safely encouraged, and the process of resolving conflicts is dynamic and relentless. Could this kind of dedication to patience and willingness to take time with the process be created in a large school? The results of the study cannot answer this question. It remains a challenge for the larger schools to find ways to respond to the model of school D.

Core Values: The Daily Expression of School Life

...there was a sense in the way that people interacted. Everyone valued personal relationships and community, and ***that,*** *to this school, was the embodiment of Quaker philosophy.*– *school head*

Quaker schools are deliberate moral communities, grounded in the belief of that of God in every person, and guided by the testimonies of simplicity, honesty, equality, and non-violence. Meeting for worship plays a central part in the life of the school.

During the course of this study, the school steering committees were asked to define values that they felt were at the "core" of a Quaker school and that contributed in important ways to creating the climate for moral growth. The core values listed below were mentioned in virtually all of the schools. It was clear to the study team that there was a high level of consistency among the 24 schools in their naming of values that constituted the basis for moral growth in their communities. It was also clear that these values were most easily identified in relationships, processes, or by the example of an individual's presence or specific behavior.

While analysing the transcripts of interviews in 7 schools where the study team made visits, it became clear that these values were not abstract concepts, but they were embedded in daily living, and could be identified and illustrated by story and example. In schools where the quantitative data indicated that these core values were less present, they appeared frequently in the participants"wished for" columns.

Some of the identified core values embodied in the daily life of the community are: respect; acceptance and diversity; self-reflection; and responsibility. The following are a few of the quotations from our interviews that speak directly to the presence of these living values.

At this school, there is a very strong priority placed on respect for each person. I think that it feels authentic here and that there is a lack of pretense. When I first arrived as the head of the school, I felt it was the way that people interacted with me and with each other that best captured the sense of a respectful community.
– head of school

I always feel as if the teachers here are actually listening when I say something. It's not like they're already thinking about what they are going to say next, or just waiting for me to be finished. – ninth grade student

I remember being in the locker room and someone used the word "gay" in an insulting way. They weren't calling someone gay, but were describing a behavior that they had found annoying and said, "Oh, that's so gay," or something like that. One of my friends who was sitting with me and not directly involved in the conversation said, "Excuse me, can you please not use that word here," and he said, "Oh, yeah, I'm sorry." So I've found that many people take responsibility for deciding what is acceptable here and what is not.
– eleventh grade student

I went to a lower school meeting for worship. There was a fourth grader sitting behind a fifth grader. They were sitting on the benches and the kid in front had his hat on and hats are not supposed to be worn in the meetinghouse. The younger boy leaned forward and just sort of put his hand on the shoulder of the boy in front. The kid turned around and then took off his hat.
– head of school

One of the main points in Graham Greene's The Quiet American *is that you can't take action without being aware of what's going on around you. And once you are aware, you have to take action. Different people see what's going on around them differently. I need to accept people's different views and actions based on those views. I should see the difference in thinking and accept them, not just tolerate them, or judge them, or say "how can they be like that". – twelfth grade student*

It's being responsible for the consequences of your own actions. If you say something not nice to someone, then you're responsible for that, and you're also responsible for resolving the problem with them. It's also being responsible for what you do like littering and taking someone's property, or contributing to the community in some way.
– tenth grade student

There is this man on campus who is a convinced Quaker. He has a centeredness that I find rare among people I meet. He exudes patience and makes everyone feel important by eliciting multiple viewpoints. He knows the right thing to say, even if it is a disagreement with what you are saying. He says it in such a way that it helps you think of the alternative perspective. Yet he's a zany kind of a guy — zany, fun, and creative. He has created a model for me and I find myself thinking in situations, "How would he do this?" – head of school

He's just one of those people that really helped me. He was my teacher but I could also come to him when I needed a little support. He would make sure I was okay, but he also let me take care of myself, too, by respecting my space. He is reasonable and flexible, and I have learned so much from him. In a lot of ways, I have become what I am in this school community because of him. – eleventh grade student

The voices from the schools made the statistical data come alive for the study team and helped give clear examples of the ways in which some of the identified core values are embodied and experienced by members of school communities. These voices were a reminder of the importance of modeling these core values.

Modeling of Core Values

One of the three focus areas for this study suggested by the school steering committees was the modeling of the core values in the school community by members of the school community. To look at this aspect closely, one of the interview questions created by study team members for use on site visits was: "Tell me about a teacher or other adult in your school community who is important to you, who has influenced you, or who you would to be like in some way?" The question was posed to students, faculty, and administrators. The stories that came forward in response to this question were rich and multifaceted, and they confirmed the importance of modeling core values by adults in a Friends School community.

As identified by students and adults, primarily faculty and staff model core values in the school community. Students valued the warm and caring interpersonal relationships they had with their teachers. They valued their teachers' openness, patience, commitment, willingness to help, and respect as equals in the community. Faculty and staff valued their colleagues for these same qualities. Below are descriptions from the transcripts which illustrate the power of the modeling of the core values by adults in a school community. Three main value themes were evident in the transcripts. The excerpts below are categorized according to the themes. These themes validate three of the core values in Friends schools as agreed upon by the school steering committees (see Appendix C) — 1) caring and compassion 2) listening, patience, and openness 3) acceptance, equality, and diversity. This validation indicates that witnessing these values in action in a school community is a powerful and essential influence on the learning and moral growth of the members in the community.

Concern for others, caring, compassion:

They forge relationships with the kids. There are a lot of people here who have a tremendous amount of fondness for kids and are self-confident enough in their relationships that they can give kids extra time if they need it. They can be tough with kids when they need it and, at the same time, be easy-going and nurturing.
– a teacher about his colleagues

He is on the same level with the kids and that is something I needed. There have been days when I have come up to him in the morning and after school, and he has really influenced me. He tells me, "If you can't do the problems, don't worry about it. It really makes a difference if you are going to try. If you are not going to try, I can't help you." He says things that push me ahead.
– tenth grade student about his math teacher

Last year, there was a wonderful teacher here. He helped me a lot in my writing, in my reading, in structuring my essays, editing, that sort of thing. He was willing to spend time with me after school, before school, during lunch, whenever I wanted. – tenth grade student

She was energetic, committed to the school, and had tremendous faith in young people. She loved the students and they loved her. She affirmed the students and empowered them to make choices for themselves, and to believe in who they are. She encouraged them to be risk-takers, and not afraid to make mistakes. – head of school about a teacher

The teachers really pay attention to you and work with you. If I don't understand a homework assignment, I can always go to them and they say, "Well, let's work on this." – tenth grade student

He influenced me academically, especially in math. I love math now. I have a different relationship with him than I have with anyone else in the world, even those people that I really like. I feel some emotion about him, maybe a little love. I don't think this sense of love harms the academics in any way. – twelfth grade student

She acknowledges her students' strengths. She keeps an eye on me and sees if I am handling it. She really shows me that she appreciates me which is important. She is very constant in that.
– eleventh grade student about her dance teacher

I am close with a lot of my teachers and those relationships mean there is a closeness and a sense of community here. My history teacher is very, very intelligent, but he can also teach. I can go to him any time of the day and have a conversation with him about sports, about anything not involving school. I think that in doing that, teachers are showing that there can be a relationship outside of the classroom. It is more than just a teacher/student relationship all the time. It is more than the teacher writing on the board and the student sitting there taking notes. – eleventh grade student

I think the women who do everything in the office are so involved with the kids. It's very comforting to go to them, and I think it's because they are so easy with things. One woman is so interested, and she remembers things about the kids. That stands out to me. This is really a nurturing place. The staff interact in a way where kids are just people. – school counselor about office staff

Listening, Patience, Openness

I think every teacher here, in some way, has something unique and wonderful to share with me. One teacher is one of my best friends, and she always listens to me and helps me. I have never heard her raise her voice, which is not to say that she is not firm, or that she is not clear what her guidelines are. She is very firm.
– a teacher about a colleague

He can talk to kids about misbehavior without losing it. He just gets it about the kids. He relishes his work. Once, I heard him standing at the top of the stairs, just chatting with the kids as they went by, and one of the students stopped at my door and said, "The dean really loves his job, doesn't he?" – head of school about the dean of students

I think that my history teacher has been a mentor for me. She is a good teacher and she really cares about the students. The principal explained how the new schedule, which isn't very popular, was going to work next year. Instead of going straight into class discussion, she took out a pad and she said, "If you have any complaints, I will take them to the next faculty meeting." So we got into a lively class discussion of the new schedule. She furiously jotted down all our concerns about how it was going to work. It seemed like a nice thing that she didn't have to do. – ninth grade student

He is the one constant and I think, in a lot of ways, he represents what the school is about. He won't stand in front of a group and win you over with beautiful words, but if you are stuck in a spot, he will win you over by being right there. He has the gift of just being willing to give of himself. He is connected to the life of this place as you can ever be. – a dean of students about a coach

He was the first teacher I ever had who said, " If you aren't able to do your homework the night before, come to me in the morning and we will work something out." That patience and quiet understanding and trust go a long way. – twelfth grade student about her ninth grade history teacher

She is an incredible role model for the other faculty. She is a Quaker and her view is such a balanced one. She never does anything that is manipulative, or is structured for her own personal gain. She is, as far as I am concerned, the most honest person in the community. She will be the one who will say to me after a difficult or challenging meeting, "Just stay the course right now. This will work out." – head of school about a teacher

Acceptance, Equality, Diversity

One of the most important qualities that I value in her is that she struggles to look at so many sides of the issue. She helps me keep a perspective when I feel that I am not doing enough, or I am not accomplishing enough. She helps me by saying, "Do you believe in what you are doing? Do you feel like you are doing your best?" Her ability to let it be okay for me to be in process, and not to have reached a goal, freed me so incredibly. It was dramatic for me to realize it is okay not to be perfect.
– teacher about her department head

I think my math teacher is a great example. He tries to provide different learning techniques for everyone based on their own individual learning styles. Because of all those different viewpoints, we are all enriched.
– twelfth grade student

She wanted to do what she could to encourage me. I can remember her saying, "Well, if these are the things you wrote down that you think you do well, and these are the thing you think you need to work on – fine. Let's give you these responsibilities next year to help you work on the stuff you think you need to work on." I was shocked because I had never had the experience of having the head or any administrator pay enough attention to me to tell me that you are a staff member here and this is how you can be more effective. Her modeling of that really showed me a way to do it for other staff members.
– teacher about the head of school

A lot of times we would spend class time just discussing school issues, not discussing Latin. The way he looks at life and the way we get issues and problems at the school out into the open in discussions helps you to see what is going on, and helps you to get a different look on life.
– tenth grade student about her Latin teacher

Not Afraid To Complain: Finding Voice

Helping students to articulate opinions, express understanding and concern, and mediate conflict is valued by teachers in Friends Schools. In all of the schools in the study, students were encouraged to speak out, to question, and to stand up for a belief they held. They were also encouraged to listen, to allow others the time to speak, and to take time for self-reflection. The study team wondered whether there were unique and identifiable processes in Friends schools that support and nurture the courage, vulnerability, and self-reflection that are necessary for students to develop a strong and responsible sense of voice.

As the study team reviewed the data gathered through questionnaires and visits to schools, questions arose concerning student voice. What words on the student checklists would best describe student voice? What school practices and processes best support its development? What tensions arise and how do students learn to stay engaged and to mediate conflicts?

Five Words

The study team selected five words from the student-view-of-school word checklist which showed some measure of how much voice students felt they had at school. The five words selected were "democratic," "fair," "not afraid to complain," "stands up for belief," and "talkative." The study team reasoned that, if students checked these words as descriptive of their school, then they would also view the school culture as supportive of student voice. When the ratings of these descriptors from the student-view-of-school checklist were averaged and compared with the moral climate average for each of the 24 schools, a high correlation was found between them. This finding suggests that providing opportunities for the development of student voice enhance the climate for moral growth. Charting the climate for moral growth rating and the averaged student voice words at 5 of the 24 schools shows the high correlation and illustrates the correspondence between school climate for moral growth and students' feelings that they have a voice in the school.

Practices and Processes

...meeting for worship. It allows students a forum in which the students feel safe to express, in whatever way they want, some of their feelings or opinions. – dean of students

This strong emphasis in Friends schools on developing one's voice is rooted in the Quaker belief that there is that of God in each person, and that God speaks through individuals, especially in meeting for worship. All students who attend the schools in the study are required to attend the weekly meeting for worship; when space allows, the entire school comes together.

Many, if not most, students in the study and in Friends schools, are not members of the Religious Society of Friends, and therefore, may not be approaching meeting for worship as religious. However, in the repeated experience of the silence, all students have the opportunity to listen to their own thoughts, and to hear those of other students and teachers who are moved to speak. Since there is no expectation of a response to what is shared in the meeting for worship, students learn to accept whatever they and other meeting members share. Over time, the experience of listening and speaking in meeting for worship builds trust among members of the school community.

One student told a member of the study team that he liked meeting for worship and that he remembered the first one he attended. He recalled that a senior stood up and said that he was depressed because it was the last year of high school. Hearing an older student speak in this way in meeting remained with this beginning student, and he remembered it three years later.

It made me feel sad and also good that high school meant so much to him, and that maybe, it would be that good for me as well...Sort of made me want to reach that point. – 11th grade student

When meeting for worship is well established and good role models are provided in the proper use of the time, students benefit. They learn to be still, to listen, and, hopefully, to be reflective. However, meeting for worship is not always easy, and without good models, students can misuse the time. The visiting team heard a student deliver a long, rambling message in one meeting for worship. Fortunately, her fellow students were remarkably tolerant of her ramblings.

Study team members were told by a student at one of the schools visited that, during a recent meeting for worship, a student had called for a boycott of classes. When asked whether this was her understanding of a proper use of meeting for worship, the student said she thought it was not, but that students had tried other means of expressing their concerns, such as trying to talk with administrators, and nothing had been done. She said students just couldn't figure out where to go with the issue.

In many of the schools visited by the study team, there are other places for students to go with concerns. (These schools had higher moral climate ratings than schools without practices and procedures for the expression of student voice.) In these schools, students spoke of observing others, modeling by adults, regular meetings called collections, meeting for business, talks with teachers, handbooks, conferences with teachers and administrators, threshing sessions, town meetings, judicial committees, and orientations. In describing some of these practices, one student said:

In a way, I think the expectations in learning are to ask questions and to try to find the truth and speak the truth. – 12th grade student

One particularly interesting group of students eagerly explained the workings of the monthly business meeting at their school. They made it clear to the visiting team that student leadership was centered in the meeting for business. They told how student clerks are responsible for running the meeting and are appointed for the year. They carefully explained how appropriate agenda items are gathered from the whole community and how the business meeting works.

I want to stress that the business meeting is not a student business meeting. It is an all school business meeting that is student-run. Everyone is basically on an equal footing in the business meeting. – 12th grade student

These same students confidently and proudly explained how the clerk might call a threshing session for the purpose of allowing community members to express feelings surrounding an issue. The seriousness with which the students explained how this process allows them to identify issues clearly before taking them to the business meeting gives evidence of the value placed on it.

Another practice observed by the study team is that of having students serve on a judicial committee that is given the responsibility of reviewing situations where there have been infractions of school rules. Students and faculty who serve on the judicial committees are involved in the process of making recommendations for consequences of behavior that is harmful to the school community. Although students in these schools appeared to value this opportunity to have a voice in the disciplinary actions of the school, some spoke of the difficult issue of confidentiality it imposed upon them. One student said having more of a voice made treatment fairer.

We have a student judiciary board, ...and so the fact that there are students who are aiding in the disciplinary process makes it seem as if we have more of a voice in what is going on. That seems to make treatment fairer. – 10th grade student

Issues that had meaning in the immediate lives of the students, such as fairness of rules, stealing, or dorm life, were of most interest to the students who were interviewed by the study team. Most students said that violence of any kind was not tolerated at school and was seldom an issue. One student appreciated the opportunity to actually experience the process of struggling with many different kinds of problems at school.

...it is very important that we learn how to deal with every kind of problem, and take as much of the learning as we can to the real world where it is not as safe. – 11th grade student

Using Voice in Conflicts

A librarian at one school spoke of the tension between being an individual with individual responsibility to one's inner light, and being a responsible member of the community, as one of the paradoxes in Quakerism. To a student experiencing this tension, responding to a classmate who is describing a perceived unfairness creates a conflict. It is hard to go beyond or against the immediate community of friends and express a different opinion. Often, it is a caring adult who understands this paradox and has the capacity to listen, who can aid a student in finding and using her voice. One student described such an adult.

She'll listen and give advice, and she cares. I think that's the most important thing – that she really cares. It's not pretend; it's all real. – 10th grade student

Another student put it this way:

He will sit them down and say, "What do you think the problem is? What do you think we can do about this?" – 12th grade student

When asked to tell a member of the visiting team about a recent conflict at her school, one student told about an incident where she felt that a coach was treating her unfairly. The student said that she sought help from a favorite teacher, and was encouraged to go to the coach, tell him what was happening, and how it was making her feel. When asked whether doing so had made a difference, she said that it had not made a difference in what the coach was doing, but that she, the student, was feeling more in control of the way she was dealing with it.

Conclusions

There are practices and processes in Friends schools that encourage students to play an active role in articulating themselves clearly and in feeling that their voice is important and unique. Chief among these opportunities for learning to express your voice and nurturing elements necessary for moral growth is the weekly meeting for worship. Other practices — such as meeting for business, gatherings, collections, judiciary committees, and threshing sessions — support the development of student voice. These opportunities are especially effective when students have a major responsibility for leading them, and when the issues involved are of immediate concern in the lives of the students.

In those schools where students felt that their voice is valued, where students described their school as "democratic," "fair," "stands up for belief," "talkative," and "not afraid to complain," the climate for moral growth is high. The best climate for moral growth in Friends schools seems to be one in which students are not afraid to speak up, where they are taught the skill of listening to others, where they are provided the time and encouragement for self-reflection, and where they are included in key processes and practices in which important decisions about their lives are being made.

Recommendations and Implications: Action Research Feedback from School Teams

Action research is based on the assumption that the mere recording of events and formulation of explanations by an uninvolved researcher is inadequate in and of itself. A further assumption is that those who have previously been designated as 'subjects' should participate directly in research processes and that those processes should be applied in ways that benefit all participants directly. (Stringer, 1996, p. 7)

In the social sciences, contemporary researchers agree that a triangulated research design which employs multiple methods and perspectives is preferable in that it improves research practice by eliminating the bias of a single method or a single researcher (Denzin and Lincoln, 1994). An additional improvement to research practice is to make the design cyclical and involve the participants in a reflective evaluation of the results (Stringer, 1996). The research study described here had a triangulated research design with an action research component which involved the schools in reviewing their data and giving feedback to the study team. This chapter describes themes gathered from the dialogues that took place in workshops held by the Friends Council on Education for heads of schools and their teams of administrators. During these workshops, the school teams reviewed the compiled survey data results and themes from the interviews. The results described in this chapter became input for new action by the study team, and for recommendations to the Friends Council on Education for further study and program development.

As part of this study, the Friends Council on Education hosted three workshops for heads of schools and school teams. Participants from 15 of the 24 participating schools attended these workshops. The school teams were taught how to read and analyze their own school's data by members of the study team. Discussions were audiotaped and transcribed so that all ideas and comments were recorded. Evaluation forms were completed by each participant at the end of each workshop. Common themes emerged; they are discussed here under three categories: (1) surprises and learnings; (2) recommendations to the Friends Council on Education for program development; and (3) implications for further research.

Surprises and Learnings

A common theme from these workshops was the observation that Friends schools do have a common culture based on values. Comments from the workshop participants indicated their surprise and satisfaction with the discovery of this theme. There was general agreement that this was an important finding from the study and should be highlighted in the study team's report. This theme is captured below in the words of workshop participants.

The emphasis on community values is at the forefront of all that we do. It is integral to academic learning.

We do have a common culture with many variations; we need to keep these issues in front of our communities to develop a facility with this language.

We're all concerned with, and seem to have, the implicit assumption of community.

Comforting to know that there are many schools sharing a sense of mission and caring.

Our shared values are a resolve to address conflicts directly, listening, respecting others' points of view, and a willingness to follow a process.

The study of the data also brought careful questioning that could only be answered with reflection and discussion back in the schools. The study team encouraged school leaders to take these results and questions back to their schools for further dialogue and insight.

I was surprised that there is so much accord among the students, faculty and board in terms of identifying core values. I was also surprised that at our school, students rated "caring" significantly above what our faculty rated "caring." Are faculty commenting on their interactions with colleagues or with students? Are the adults in our school in greater need of care? Are we missing opportunities with children to make our priority of care manifest?

Words may have different meanings in different school cultures. Find out through discourse within a community what a word really means. It would be good to focus on one word from the word check list for discussion in order to elaborate on an issue.

Recommendations to the Friends Council on Education for Program Development

A desire for ongoing dialogue about moral growth in Friends schools was strongly evident among the workshop participants. Ideas for how to continue this dialogue after the completion of the project emerged. The study team recommended that these ideas from the workshops be considered for implementation by the Friends Council on Education. Below are excerpts from the workshop dialogues that led to the study team's recommendations. These excerpts are followed by the recommendations to the Friends Council on Education.

Reflections for new action from workshop participants

Some people (like me!!) would like to interact with others on a formal basis. I would have loved a chat session where we were assigned partners from other schools and given a query about moral growth in Quaker schools.

Refine the process and give schools a design that they could use for ongoing dialogue about moral growth and moral education in the schools.

How can we continue to support this kind of self-reflective inquiry within and across our schools?

Continue this kind of conference/workshop on an annual basis to keep the reflection and conversation going.

Do more continuing education work with faculty on moral growth, both within one school's faculty and workshops across schools, where faculty can go to the workshop and then go back to give presentations to their own faculties.

Friends Council on Education could create a standing committee to continue looking at this issue.

The study team could revise the process and recommend a process for schools to use to look at moral education within their own school, including refined surveys and interviews.

Recommendations from the study team to the Friends Council on Education

1. Plan and implement workshops for the continued study and dialogue across schools about processes and structures in the school community that contribute to moral growth.
2. Design a way for schools to study themselves with regard to the practice of core values and the moral growth of all members of the school community. (A first step toward this goal is the set of queries in Appendix D for schools to use for self-study of their school climate and practices related to moral growth.)

Implications for Further Research

The primary recommendation for continued study was to study the lives and reflections of alumni/ae from Friends schools. Workshop participants raised the following questions relevant to a study in which alumni/ae could participate.

It would be interesting to conduct a segment of this study with alumni/ae of Friends schools. How has the experience of Friends education shaped their adult lives? Career choices?

I would like there to be a study involving alumni/ae on what has "stuck," what has guided them in their life decisions, career paths, identity, etc. I would also like students to become ethnographers and do some of this interviewing and analysis themselves.

What about alumni/ae? How do their lives speak to moral education in Friends schools? How could individual schools study this?

Bothersome Questions

One important aspect of the school team workshops was that they became a forum for raising "bothersome questions" for reflection. These kinds of bothersome questions could be addressed immediately in school communities, discussed with faculty, with students, with boards and school committees, and could also be the ground for further research. Here are a few.

The survey data bring a bothersome question of who is the group, who are the individuals that don't feel accepted in our schools, and that don't feel like they belong (even though 80% feel accepted).

What is the connection between service learning and moral growth? In the interviews, service learning was not mentioned much.

How can we use the interview questions for students to talk with each other in the presence of faculty, as a way of understanding the dissonance between faculty and student perspectives?

The study team would like to emphasize that the conclusion of this particular study marks the beginning of school community-based dialogues. These will focus on moral growth, both within schools and among schools, aiming towards the goal of conscious awareness and implementation of practices that cultivate moral growth in all members of the school communities.

Appendix A

Study Team Members and Participating Schools

Study Team

Founding members

David Chadwell, Plymouth Meeting Friends School
Foster Doan, Philadelphia Yearly Meeting
David Drinkwater, Metarie Park Country Day School
Kay Edstene, Friends Council on Education
Ellie Elkinton, Germantown Friends School
Tom Farquhar, Westtown School
Douglas Heath, Haverford College
Laura Jackson, Swarthmore College
David Mallery, National Association of Independent Schools
Irene McHenry, William Penn Charter School
Ruth Seeley, Friends Council on Education

Members who completed the project analysis and writing of the report

Kay Edstene, Friends Council on Education
Tom Farquhar, Westtown School
J. Harry Hammond, Wilmington Friends School
Laura Jackson, Swarthmore College
Juan Jewell, Sidwell Friends School
Irene McHenry, William Penn Charter School
Michi Tashjian, Friends' Central School
Norma Vogel, Lansdowne Friends School

Participating Schools

Abington Friends School, Jenkintown, PA
Brooklyn Friends School, Brooklyn, NY
Carolina Friends School, Durham, NC
Delaware Valley Friends School, Paoli, PA
Friends Academy, Locust Valley, NY
Friends' Central School, Wynnewood, PA
Friends School of Baltimore, Baltimore, MD
Friends Select School, Philadelphia, PA
George School, Newtown, PA
Germantown Friends School, Philadelphia, PA
John Woolman School, Nevada City, CA
Lincoln School, Providence, RI
The Meeting School, Rindge, NH
Moorestown Friends School, Moorestown, NJ
Moses Brown School, Providence, RI
Oakwood Friends School, Poughkeepsie, NY
Pickering College, Ontario, Canada
Sandy Spring Friends School, Sandy Spring, MD
Scattergood Friends School, West Branch, IA
Sidwell Friends School, Washington, DC
Thornton Friends School, Silver Spring, MD
Westtown School, Westtown, PA
William Penn Charter School, Philadelphia, PA
Wilmington Friends School, Wilmington, DE

Appendix B

Survey of Board Members, Teachers, and Students at Friends High Schools

In the spring of 1995, surveys prepared by the study team were distributed to board members, teachers, and students in each of the 24 Friends high schools participating in the study. These surveys included word checklists, satisfaction scales for students and teachers, a values survey for students, and a student background survey. Each of the survey instruments was developed in collaboration with Haverford Psychology Professor Emeritus Douglas Heath. Professor Heath's experience with survey-based assessments of school climate and culture was a valuable asset to the study team in designing the survey phase of this study.

Earlier, the study team had requested that each school head appoint a school steering committee within the school. These committees would participate in the identification of the focus areas and core values that would become key themes in the study. They would also assist in the administration of the study within the school. After these school steering committees reflected back to the study team their views on the dimensions of school culture that are particularly relevant to the moral growth of students, the team was able to construct the surveys in such a way as to permit the examination of these dimensions through analysis of the survey responses.

The focus areas and core values identified by school steering committees were the first important data to be gathered during this study. Scanning these lists, one can get a cursory sense of where Friends school educators assign value in the work of supporting and encouraging students' moral development.

Focus Areas and Core Values

The focus areas for the study identified by the school steering committees were:

– modeling of core values by all members of the community

– commitment of faculty and students to a set of core values

– quality of human relationships

The core values to be studied, also identified by the school steering committees, were:

honesty/integrity

courage

concern for others/caring/compassion

acceptance/equality/diversity

self-reflection

community

listening/patience/openness

responsibility

Development of Survey Instrument

As the surveys were developed, the study team kept these focus areas and core values in mind to ensure that the survey responses would permit useful observations about ways in which – as well as the extent to which – the board, faculty, and student constituents of the school identify these qualities of school character as important in their experience of life at school.

In developing the word checklist to be used in this study, the study team modified a version of the 150-word list used in the past by Douglas Heath in his studies of school climate. After compiling the responses on focus areas and core values from the school steering committees, the study team reviewed the checklist and identified twenty words that were closely related to the core values identified by the school steering committees. The team then selected twelve new words to include on the list to ensure that respondents would have sufficient choices to identify the characteristics of Friends school culture that had been deemed salient by the school steering committees (see Table 1).

Table 1. Core Values

Twenty words from original checklist related to core values

1. accepting	11. reflective
2. caring	12. trusting
3. deep ethical sense	13. giving
4. cooperative	14. responsible
5. diverse	15. sincere
6. fair	16. understanding
7. open	17. warmth
8. feels for others	18. genuine
9. honest	19. courageous
10. integrity	20. loving

Twelve words added to checklist to represent additional salient values

1. acts upon principle	7. sense of belonging
2. tolerant of differences	8. stands up for beliefs
3. respectful	9. values equality
4. values simplicity	10. listens
5. deep inner life	11. patient
6. seeks truth	12. spiritual

Most survey respondents were instructed to go down the list quickly, checking every word or phrase that describes their school, and then go back and circle every word that they wished they could have checked but did not. In addition, faculty respondents were instructed to complete a second checklist, checking or circling words that described, or that they wished described, the typical student in their school. Finally, within all but the smallest schools participating in the study, the student body was divided randomly into four response groups, with different groups filling out the word checklist with different targets: school, typical student, typical teacher, and self.

Table 2 identifies the word checklist response groups and the respective checklist targets.

Table 2. Checklist Response Groups

Response group	*Target: school*	*Target: typical student*	*Target: typical teacher*	*Target: self*
Board	X			
Faculty	X	X		
Students	X	X	X	X

Resistance to Word Checklist

The study team identified three forms of resistance to the word checklists. The first is the feeling reported by some study participants that little of value can be learned by analyzing a survey that is filled out hurriedly. In the academic environment of a school, virtually all players – board members, faculty, and students – believe in doing high quality work and resent feeling rushed through an exercise without time to go back and check for "accuracy." Of course, the purpose of the word checklist is to capture the first response to the words, not a rationally constructed picture. The team recognized this sort of resistance as inherent in the survey tool chosen.

Several of the Friends school heads expressed dismay at the use of surveys of any sort, and shared their belief that the moral life of schools should be studied through the collection of anecdotal evidence. Students expressed additional grounds for resistance to the word checklist. As the surveys were completed and returned to the team for processing, a student member of one of the school steering committees registered a complaint on behalf of several students. They felt that any reference to the "typical student" was antithetical to one of the deeply held values of their school – the commitment to diversity: "If we believe in the importance of including human differences here as an essential part of our school community, the idea of some hypothetical 'typical student' or 'typical teacher' damages that. We found that we couldn't even imagine a typical student. There are many students here, and it matters that none of them is 'typical.'"

When this concern was discussed by the study team, there was a clear sense that a powerful truth had been revealed.

A Student Background Survey was developed by the team for the purpose of developing some basic demographic data on the student respondents and assessing the importance, in their view, of their school's Friends affiliation. Items on this survey include, for example, grade, age, first grade attended in their current school, first grade attended in a Friends school, whether theirs is a Quaker family, and to what extent the student has experienced Quaker meeting apart from school, Quaker workcamps, summer camps, or other Quaker youth programs. The team believed that it would be important to assess the degree of involvement with Quaker activities outside school to permit us to take aim at a question of the following sort: do the small Quaker minorities represented in the student bodies of Friends schools respond to the school climate surveys in a way that is meaningfully different from how other students respond?

Appendix C

Quantitative Research Design: Input to Design of Study from School Steering Committees

Focus areas for the study

1. Modeling of core values by all members of the community
2. Commitment of faculty and students to a set of core values
3. Quality of human relationships

Core values in Friends schools

honesty/integrity
courage
concern for others/caring/compassion
acceptance/equality/diversity
self-reflection
community
listening/patient/open
responsible

Questions for interviews with students, faculty, and administrators, designed in response to the focus areas and core values articulated by the school steering committees

1. How did you learn what is really important here, what is expected of you, and what the written and unwritten rules are?
2. What are the priorities of the adults and other students here?
3. How does the community take action? (ask for example)
4. What is totally unacceptable here and how would that get handled? by whom? (ask for example)
5. Describe a recent difficult issue in your school community and how it was resolved. (look for the real story and the person's experience)
6. Tell me about a teacher or another adult in your school community who is important to you, who has influenced you, or who you might like to be like in some way? (why? look for the story)
7. Tell me about a particular course, project, book, or activity that has been important to you or made you think about something in a different way.
8. Is there anything else you want to tell me about your school experience?

Appendix D

Queries for School Self-Study

These queries are designed to provide the opportunity for a school community to reflect, study, and discuss the moral growth of its members: students, faculty and staff, parents, and board. The queries evolved from the findings of the Friends Council on Education's study of moral growth in Friends schools.

The recommended use of these queries is to promote dialogue and interaction between all members and levels within the community, using structures such as small group discussions, committee meetings, board meetings, class discussions, town meetings, meetings for business, one-to-one interviews, and focus groups.

Queries

1. How are we successfully working with conflict, expressing and respecting the diversity of views, involving many voices in the discussion, and openly acknowledging the differing responsibilities and roles of various members of the school community in relation to the issue or decision?
2. How are the Quaker values of our school identified, communicated, and modeled in word and action by members of the school community?
3. What structures and processes are in place that provide time and resources for students, faculty, staff, and board to practice the values of this Friends school community?
4. How do the school's practices encourage and develop the core values identified by the 24 schools in the study of moral growth: honesty, integrity, courage, compassion, reflection, community, patience, openness, responsibility, acceptance, equality and diversity?
5. What opportunities are provided for students to find and use their voices and take action in creative problem-solving on issues affecting our school community?
6. How do we demonstrate our school's commitment to Quaker values in the process of hiring faculty and staff and in the support, time and resources provided for faculty and staff development?

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Afterword

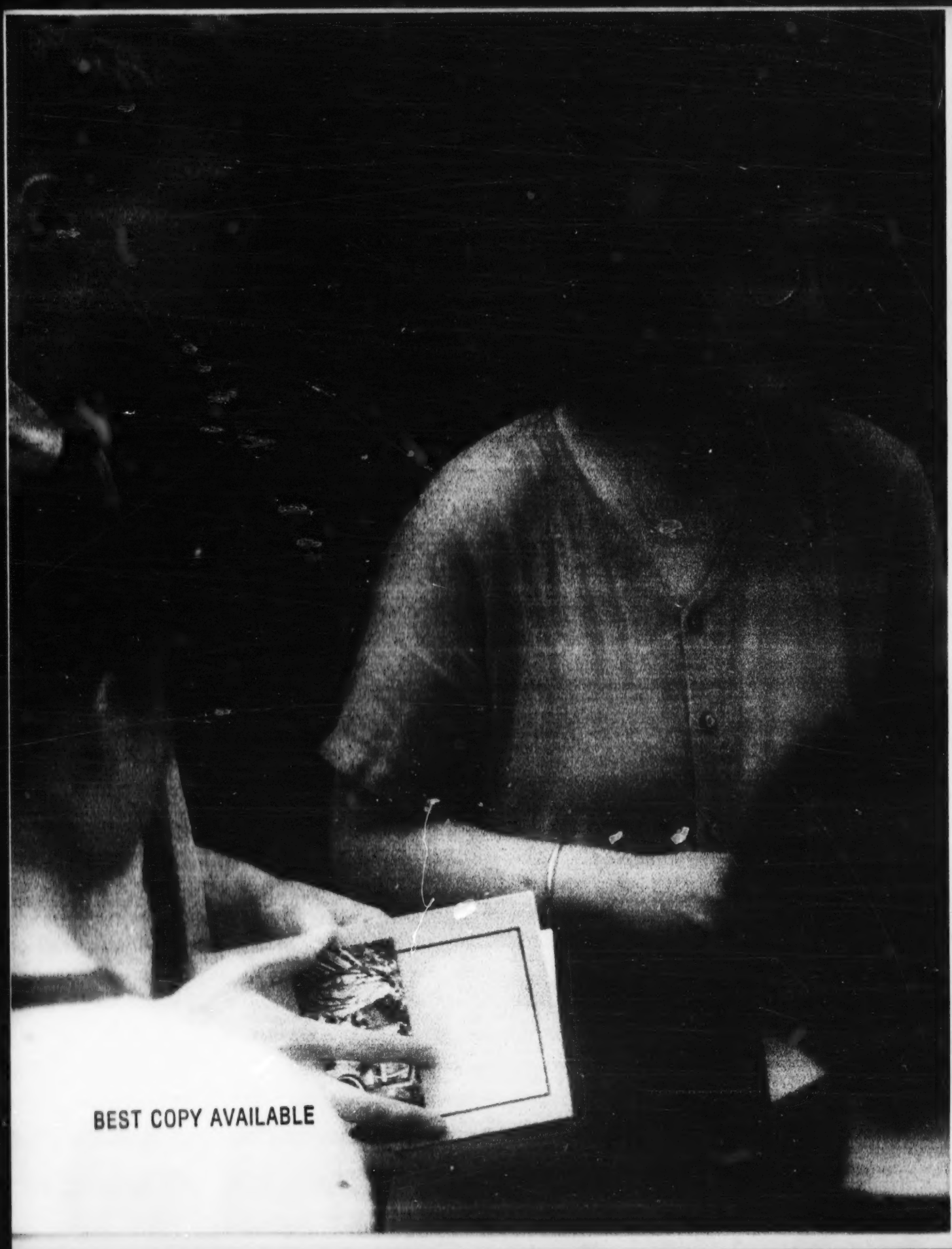
Notes from the Study Team in reflecting on their work during the past 3+ years.

"It was not simple. There was ongoing revelation in this process. We had to keep asking, 'Where are we now, where do we want to go, and what is the next step?' As we took each next step, the road ahead looked different. We could have said, 'This is how we are going to do this project; this is our outline and this is our endpoint,' but we would not have learned as much. We took longer, but we trusted the process. And that is a really basic Quaker belief – truth as a process of continuing revelation."

"I was hooked on the people thing. It was probably the most meaningful professional development that I ever experienced. I think it could be a model. Talking about issues in Friends education with the same group of people over an extended period of time was so valuable in helping me define and renew my own commitment to Friends education in a personal way."

"It will be worth it if this document has an impact. I think it is going to be harder and harder to be a Quaker school. We are heading into an era where so many things are getting diluted. Having something like this study, which someone can read and see a definition of what Quaker schools are, can make a difference. I do not think there is another document like this that talks about Friends schools. The fact is we are talking about 24 schools, not one or two. There is a commonality and I think that is going to be very helpful to people in Friends education and for people who do not understand Friends education."

Basically, we do not have a whole lot of answers here. What we discovered was that Quaker schools are full of a whole lot of questions, and they have processes in place to try to come up with answers to the questions. I think that is the most important thing — the questions we are asking and the way we deal with the questions. There is going to be conflict; there is going to be tension, and that is fine because that is where the growth comes from. We are going to struggle with the conflict and talk it through, and because of the struggle we are going to arrive at some greater truth. Kids are going to learn some important lessons. You do not have growth when you think you have the answers."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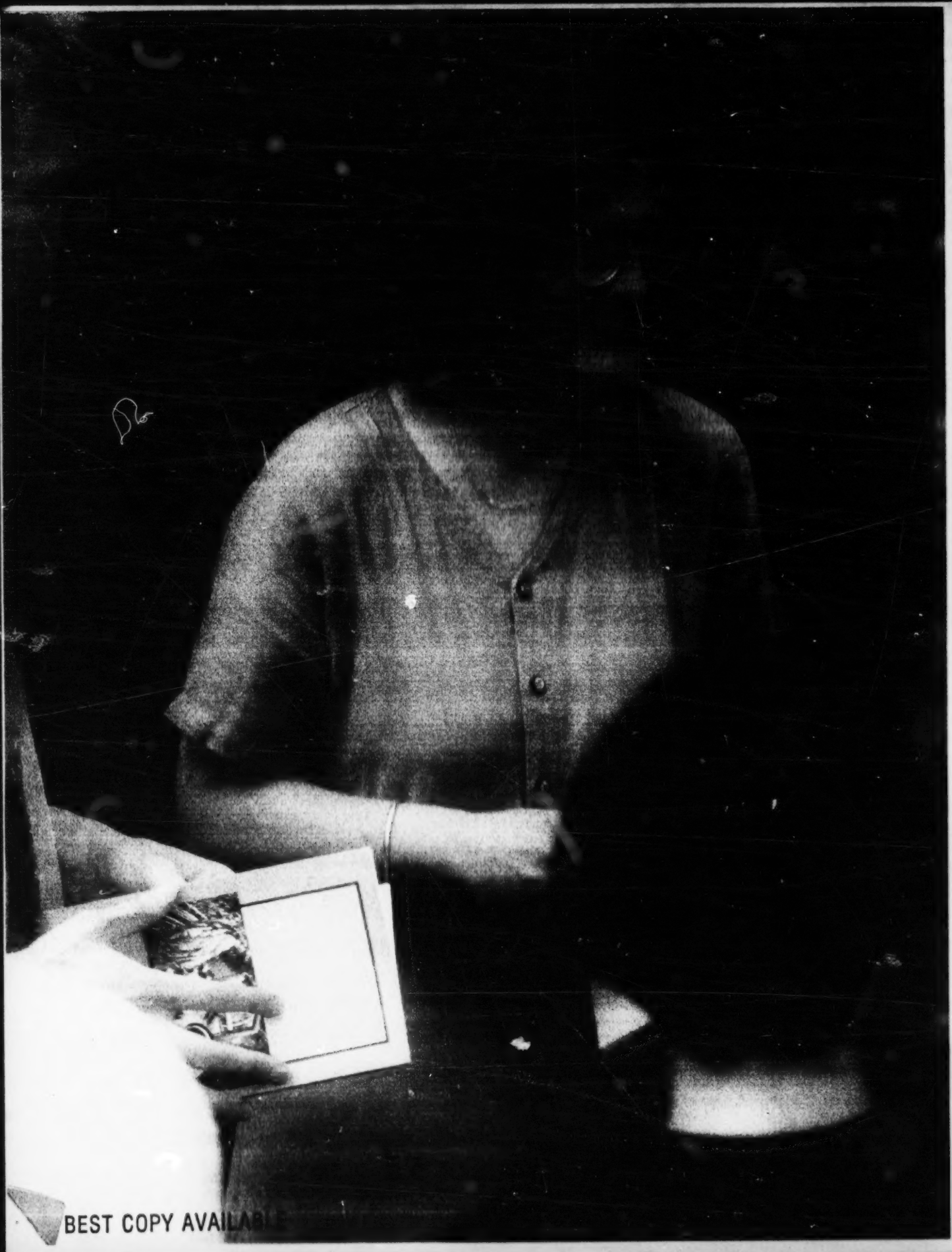

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